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TUCONIAN DEPOSIT.

Ian Maclaren on Missing the Prize of Life

Volume LXXXI

Number 17

THE CONGREGATIONALIST

Boston Thursday 23 April 1896

A RAIN SONG

AFTER long days of golden glare
How sweet the music of the rain!
And how ecstatic on the air
The cat-bird's silvery strain!

I see him in his cloistral gown,
This tuneful eremite in gray,
Swaying in rapture up and down
On yon althea spray!

His passionate runs and tremolos
Transcend the clearest notes of art,
As doth the peerless summer rose
Its winter counterpart.

His throat seems filled with lyric fire,
And listening there thrills me through
A touch of that divine desire
The elder poets knew.

My soul would search the secret springs
Where life's supremest meanings throng,
Would set sublime celestial things
To chords of earthly song.

A sudden mellow change, and lo!
The impulse like a ray is gone,
As from the clouds the vermeil glow
At the full burst of dawn.

Yet who shall say such sounds are sent
Unto the spirit-sense in vain?
Did it not bide some large intent,
That bird-song in the rain?

Written for The Congregationalist by
CLINTON SCOLLARD.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849

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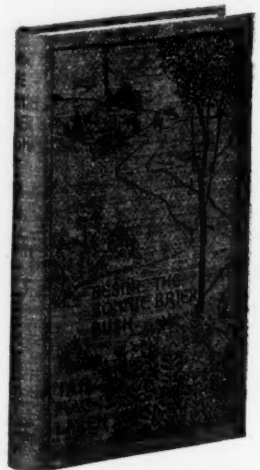
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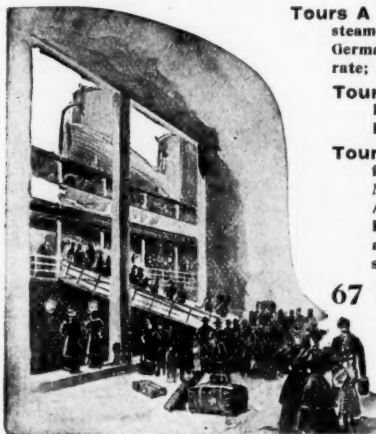
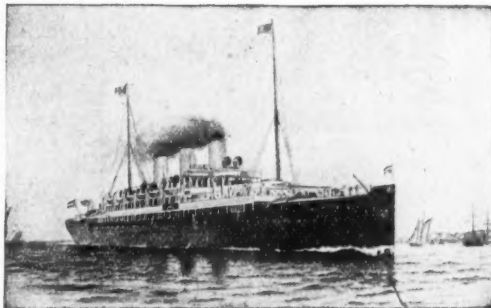
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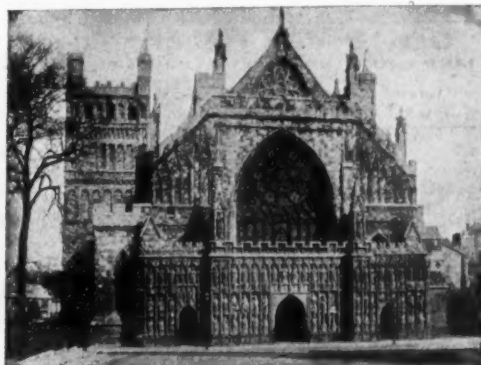
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WE hope that the appeal which Secretary Barton has written and the American Board has issued in an illustrated pamphlet entitled *Our Heroes in the Orient* may be widely read and heeded. It sets forth the peculiarly direful effect which the Board's enforced retrenchment will have upon its missions in Turkey, and can hardly fail to move those to whom it is addressed. A similar appeal from the veteran missionary, Dr. Farnsworth, now on a furlough after forty-four years of missionary service, is printed in another column, and we hope no reader will miss the picture which it gives of the heroic quality of our representatives in Asia Minor, and of the withering and blighting consequences of the retrenchment which has been ordered. Let any one read Dr. Farnsworth's letter and then contrast it with Mr. Jones's letter from India, also published in this issue, and he will realize how great is the difference between the situation of our missionaries in India—ruled by Great Britain—and that of those who are enduring the rule of the Turk and his ally the Russian. "Has any missionary asked to be recalled because of the work of the Kurds?" asks Dr. Farnsworth, and proceeds to show that the missionaries dread the partial failure of home support more than they feared the fire and the scimitar. It is a magnificent exhibition of courage which the missionaries have shown, but its legitimate influence bids fair to be largely nullified by the reduction of aid which the poverty of the Board compels. If we have given for the relief of the Armenians we must also give for the upholding of the spiritual structure which we have so laboriously raised among them. Our homeshare of the Armenian trouble just now seems to be that of double help and contribution.

The officials of the American Missionary Association promptly instructed their attorneys to secure bondsmen and the release at once of the teachers in the Orange Park Normal and Industrial School, and to prepare to contest the case at the next term of the circuit court which meets in the fall. They propose to carry the case to the United States Supreme Court if necessary. This persecution of A. M. A. teachers calls to mind the trials which other of its servants

have endured in the South since 1859. The names of Daniel Worth in North Carolina, John C. Fee and J. C. Richardson in Kentucky rise up and teach the lesson that it is futile for the South to attempt to prevent Christian men from sowing the seeds of knowledge and virtue among the outcast and despised. Mr. Worth was released by the North Carolina Supreme Court; Kentucky today is ashamed of its treatment of Mr. Fee and Mr. Richardson; Berea College flourishes, and a Congregational church stands today on the site of the mission school which Richardson founded and where he was mobbed.

Mr. Froude's lectures on the Council of Trent reviewed in another column suggest as a corollary the real reformation of the Roman Catholic Church extending to its life, though not its doctrine, and still continuing. Whoever would study in contemporary life the conditions of church and social law and usage as they were in Luther's time must go to one of the South American republics, where the priests are practically the dictators of the social as well as religious life of the people. Between the Roman Catholicism of Boston and that of Bogota there is practically a difference of four centuries, though not even in the darkest places of Spanish America would the greed, cruelty and licentiousness of ecclesiastics to which Sir Thomas More and Erasmus bear witness in their time be easily possible today. In other words, upon a whole side of its life the Roman Catholic Church of today is a reformed church. If it has interposed its claims to authority between Christ and the soul of the believer, it no longer contradicts those claims by the scandalous lives of popes like Borgia, whose crimes were as horrible as Nero's but upon whose gift Spain and Portugal divided the new world, or of priests who are the byword of the taverns, as they had begun to be in England in Chaucer's time. This reformation the Roman Catholic Church owes to the movement of which Luther was the mouthpiece, and some day a historian will arise in her ranks broad-minded enough to acknowledge it. In the meantime the cue of the Roman Catholic historians seems to be to cover and minimize this stage of experience and to pretend that what the church of their belief now is she has always been. And this claim is as hollow in regard to life as it is in regard to doctrine.

A disappointment which is constantly recurring is the disappointment of our own enthusiasms. We put our hearts for a little while into this enjoyment or that occupation only to wake up sooner or later to the fading of an illusion, and to be forced to acknowledge that the interest to which we have given ourselves is not our life. Nothing which earth has to offer, nothing which even our best love in forming an ideal of friends can build, can permanently satisfy a human heart. To the hour of prayer we come with sorrowing hearts, unsatisfied, if

this is all that life has brought us for our portion. These things which we have loved and worshiped are not our life—Christ is our life. In him alone we shall be satisfied, and in him we shall begin to be satisfied already in these very things which brought us disappointment. We shall learn the true meaning of the pursuits and pleasures which were broken cisterns, but through which the living water of his life shall flow, cleansing and making them beautiful. Christ's partnership brings prosperity to many a bankrupt pleasure and pursuit. His friendship revives and glorifies many a lapsed acquaintance. Christ is our life in little things as well as great—the things of every day as well as in the grandeurs and eternities. Autumn is disappointment, winter seems like death, but life touches the clod and it responds with waving grasses and beautiful flowers. Christ touches the heart and it looks out upon a world which is all new with a width and height and depth undreamed of, and a beauty which transforms every dreary corner with the blossoming of spring.

PULPIT EXCHANGE WITH UNITARIANS.

The daily press has called attention to the renewal in Boston, after eighty years' disuse, of exchanges of pulpit between pastors of the Unitarian and Trinitarian branches of the original Congregational body. Dr. Herrick, Dr. Barton of the Shawmut Church and Dr. Munger of New Haven, it is announced, have arranged exchanges with Dr. Edward Everett Hale, Dr. Ames and Dr. Cuckson; and Dr. George A. Gordon and Dr. Herrick have been chosen to membership in the Boston Ministers' Association, which has been wholly Unitarian for more than two generations.

In regard to one of these exchanges the newspaper report is in error. We are authorized to state that the question of formal pulpit exchange has never even been discussed between Dr. Barton and Dr. Ames. They are close friends and near neighbors and have spoken each in the other's church at Sunday school and Thanksgiving services, but neither has invited the other to occupy his place as teacher of the congregation. In the case of Dr. Herrick and Dr. Hale, the circumstances of the proposal, as stated by Dr. Herrick in his recent twenty-fifth anniversary sermon, are interesting. They met as participants in a religious service, after a quarter of a century of friendship and of pastoral work in the same city, for the first time at a funeral recently, and the fact struck them both as so strange and unnatural that they then and there proposed and accepted an exchange for a Sunday as an expression of Christian trust and fellowship. "I will not harm his people, and I know he will do you good," said Dr. Herrick in telling the story to his own people.

With this explanation the evidence of premeditation and combination in a move-

ment looking toward the recognition of the validity of Unitarianism vanishes. There is no concerted movement—only a coincidence of the expression of fraternal love and trust between individuals who are loved and trusted by the whole city of Boston. That cordial relations have long existed among the ministers named in the report is well known, and no one would wish to have it otherwise. They have long been associated in many undertakings on the benevolent and social side of church activity, but the doctrinal significance of the matter has been exaggerated for purposes of sensation by the newspapers. We know of no movement toward Unitarianism among our Boston ministers, nor is any one of the pastors named above open to the charge of denying the divinity of our Lord.

It is true, on the other hand, that every minister who asks or accepts an exchange does publicly indorse the minister with whom he exchanges as a trustworthy teacher of Christianity for his own people. In view of the precedent established this will seem to many a very grave responsibility. They will fear that it is a letting out of waters which it may be difficult to control. It is not true, however, as the papers which have commented upon this exchange of pulpits have implied, that there has been a total interruption of co-operative relations between the Unitarian and Trinitarian ministers of Boston for eighty years. We publish in another column an appeal in behalf of the charitable fund of the Massachusetts Convention of Congregational Ministers, signed by men of both denominations, for a benevolence in support of which both have been associated from the beginning.

METHODIST AND PRESBYTERIAN COURTS.

May will bring with it two important ecclesiastical gatherings, the General Conference of the Methodist Episcopal Church at Cleveland, May 1, and the General Assembly of the Presbyterians, which is appointed to meet in Saratoga on the 21st. The General Conference meets once in four years and sits for a month; the General Assembly convenes annually and usually concludes its business in eleven or twelve days.

The question of most general interest before the Methodist body is that of the admission of women as lay delegates, which seems to have been already decided in favor of admission in the lower bodies by more than the constitutional majority of three-fourths. The history of the movement is interesting. In its theory of government the Methodist Church is one of the least democratic of all the Christian bodies, having been modeled upon the societies which John Wesley founded and governed. In the American church it was only in 1872 that laymen were admitted to the General Conference, and their appointment is still by the pastor in charge of a church to the lower conference, and by that in turn to the higher. Of representation by the direct vote of the people there is even yet no trace. In 1888 a few women were appointed as lay delegates on the special ground that there was no direct constitutional prohibition, the question of sex not being raised by the wording of the amendment of 1872. The General Conference of 1888 interpreted the clause in question adversely to this claim and the women were excluded. There have

been two amendments pending, originating in the two opposing camps, one expressly limiting lay representation to males and the other expressly opening it to females, and the latter, as we have said, has received up to this time more than the constitutional majority of votes in the lower conferences.

Another question, also embodied in an amendment, is that of the size and expense of the General Conference, for which a tax of \$80,000, must be levied on the churches. It is proposed to limit the membership of the body—a move which involves diminishing its representative quality; and one thoughtful layman, writing in the *Christian Advocate*, proposes instead that the conference shall be made a decennial body, and another that the provincial system with a unifying supreme council of bishops and laymen be adopted.

In addition to these questions of organization and representation, the matter of the extension or abrogation of the time limit is sure to be brought up for discussion, though the way seems hardly clear for final action.

The General Assembly seems likely to meet with a docket comparatively free from contentious questions of doctrine. The differences of opinion have not abated, and the dissenters have not withdrawn, but there has been no case of heresy to carry up, and the fire of controversy seems to have died down for lack of fuel.

Last year's assembly aimed a parting blow at Union Seminary, enjoining the Presbytery of New York not to confer licensure on candidates studying in seminaries "respecting whose teaching the General Assembly disavows responsibility." It was felt that in this action the assembly had exceeded its authority, and now the presbytery has licensed a student from a seminary (Yale) not under the assembly's control, after full debate, and has expressly asserted its responsibility and independence in passing upon the qualifications of students under its care.

Questions of administration are likely, however, to be troublesome. For many years there has been a certain amount of latent dissatisfaction with the methods of the Board of Home Missions, partly owing to the brusque manners of one of the secretaries, not now in the service of the board, and partly to the distance of the administrative body from the active scene of the work. Presbyteries asked for more money than the board was willing to allow them and sometimes appropriations were cut down in a way which, however necessary it may have been in view of the needs of the whole field, seemed harsh to the applicants. This dissatisfaction found expression in part in the feeling that each synod ought to be responsible for its own work first, and an efficient organization of synodical sustentation was set up in New Jersey and New York in cordial relation and consultation with the board. In the West, however, in Indiana and Illinois, the same work of self-support has been undertaken, to the great increase of missionary enthusiasm and contribution but without any regard to the authority or machinery of the board. The money is collected and distributed and the work administered by the agents of the synods and only the surplus has been sent to the board for work elsewhere. If the assembly approves this method it will break up the unity and centralization of authority in the home mis-

sionary work of the church, and already the debate in the West is active in presbytery meetings and the local papers and in private conference, although the denominational newspapers have up to this time ignored it or refused to take a decisive stand.

In addition to this, questions of the expense of the assembly and of the expediency of its frequent meetings and great size, similar to those already referred to among the Methodists, survive from last year's assembly, and will be heard from because the assembly's membership is democratic and the assessment for travel and entertainment is particularly onerous for the country churches. The Million Dollar Fund is thus far a failure, not half the sum proposed having been raised, and the debts of the boards still threaten.

Out of all these dangers and difficulties of administration the way may clear itself, as it has often done before, but there would be room for anxiety if it were not for the assurance of faith which sustains the leaders of the church.

REAL CHRISTIAN UNITY.

It does not involve organic unity. The endeavors to bring this to pass are destined to fail. No branch of the Christian Church ever existed long, unless very small or cemented by the pressure of outside hostility, which has not been divided into schools or parties, not necessarily mutually hostile, but taking different views of truth. This is not due to any defect in Christianity but only to the inherent fact that men do not all think alike. If organic unity could be once attained it would not continue a year.

The only true Christian unity is that of the spirit and purpose. If this be conceded there is nothing to hinder Christians of different denominations from mutual respect and love, or from co-operation in many lines of effort. We can unite with those who differ from us by recognizing their honesty to be equal to our own, by disregarding as much as possible in our relations with them the points of difference between us, and by emphasizing those things as to which we are at one. Many departments of Christian effort demand co-operation and afford no necessary or proper opportunity for denominational controversies, and many more, doubtless, will be suggested in time.

Sectarianism is hateful and is to be avoided sedulously. Denominationalism is right and useful. It is zealous loyalty to and activity in behalf of one's own branch of Christ's church. But it puts the church in the highest and foremost place and readily concedes the denomination to be only secondary, a useful and necessary agency, but not the only, or even the chief, one. Sectarianism puts one's denomination above the church, and rather regards the church as existing for the sake of the denomination than the latter for that of the former. It looks at all subjects merely from the narrow point of view of supposed denominational interests instead of preferring those of the cause of Christ as a whole.

True Christian unity is coming to be understood better than hitherto and to be sought for more wisely and earnestly. When once it has been realized fully in practice Christians will wonder penitently why it took them so long to interpret aright our Lord's meaning when he prayed that his children all might be one.

CURRENT HISTORY.

Patriots' Day.

The commonwealth of Massachusetts realizes with increased certainty that she did well when she abolished Fast Day and substituted Patriots' Day as the spring holiday, for that was what Fast Day had come to be. Now positive, inspiring teaching takes the place of negative criticism in our pulpits. Now the inspiring memories of Lexington and Concord serve as texts for countless addresses before schools, churches and patriotic societies, which tend to purify present day politics and elevate civic ideals. The day naturally serves as a landmark around which the commonwealth or the city or the town can cluster memorial services for the worthy dead, and this year advantage was taken of this fact to commemorate worthily the service rendered to humanity by two of the recent governors of the commonwealth, Frederick T. Greenhalge and George D. Robinson. The scene in Mechanics Hall on the 18th, when Senator Lodge, surrounded by representative citizens of Massachusetts and New England to the number of 4,000, described the career and analyzed the character of Mr. Greenhalge, was most inspiring, testifying to the fact that a noble life still wins the homage of men; and when, on the following day, the same orator, standing in the Hancock Congregational Church, Lexington, set forth the virtues of the Lexington boy, who in these latter days exemplified the virtues of New England Puritanism, those who heard him rejoiced that the orator could say of his former fellow-public servant that his life proved that:

The old qualities are all there, the old fighting qualities, and ever with them the mastering sense of duty to God, to country, and to family. They have not weakened in the centuries that have come and gone. They have broadened, but they have not pined or faded. They have not been refined and cultivated to nothingness, and when you strike down and call upon the yeomanry of Massachusetts, you find a man like this to stand forward when the State needs him.

It is a blessed fact that in so many of the addresses given last Sunday and Monday the difference between "jingoism" and patriotism was so clearly set forth, and not a few speakers improved the opportunity to plead for arbitration, and some for a federation of all English-speaking peoples, among whom, as Senator Lodge said in his eulogy of Governor Greenhalge: "The differences are superficial, the identities profound."

An Uprising Against Vandals.

It is a blot upon the fair fame of the commonwealth of Massachusetts that it should have become necessary for lovers of the historic and beautiful without her bounds to interfere in the settlement of a question that concerns her most. And yet no one can help rejoicing that the Fine Art Federation of New York and the leading architects of the country have filed their protest against the destruction of the Bulfinch front of the State House, and come to the assistance of those in the State who are battling so zealously to defeat the evident intent of the legislature. Fortunately, organizations that carry much weight with men who need votes are aroused. The State Board of Trade and members of Granges throughout the State have declared their opposition, and the Sons and Daughters of the American Revolution have given new proof of their utility by the energy with which they have entered into the campaign for the defense of the present State House. As we go to press a stirring

meeting is being held in Faneuil Hall under the auspices of the Daughters of the American Revolution. The State is aroused, and it is doubtful whether the vandals will win.

The World of Domestic Politics.

Local elections in New Jersey have recorded Democratic gains, chiefly owing to dissatisfaction with the Republican reform administrations. More and more it is becoming apparent that the conventions at St. Louis and Chicago will be unusually full of strife, and likely to lead to disaffection and "bolts," whatever the platforms adopted or whoever the candidates may be. The Democratic conventions of Alabama and Missouri have declared in favor of free coinage of silver, and the delegates from Missouri will go to the National Convention prepared to bolt anything but a free coinage platform, and instructed to support the candidacy of Mr. Bland. Massachusetts Democrats, if their platform of last year indicates their position, and the utterances of their leaders indicate that it does, will indorse the gold standard quite as unequivocally as did the Republican conventions in Maine and New Jersey last week, and if ex-Gov. William E. Russell, whose candidacy is now formally announced, is indorsed by the Massachusetts Democratic Convention, as seems probable now, the situation when the delegates reach Chicago can be best imagined by those who compare the past utterances of Mr. Bland and Mr. Russell and the platforms of Missouri and Massachusetts.

President Cleveland is using all the resources of the Administration to secure a victory for the wing of the party which might fairly be represented either by the nomination of Mr. Olney, ex-Governor Russell or ex-Secretary of the Navy Whitney, and so eagerly does the Administration wish for such a victory that Secretary Carlisle and Comptroller Eckles are away from Washington expounding the Administration's views on finance to large audiences in the cities of the Interior.

The platforms adopted by the Republican Conventions of Maine, New Jersey, Nebraska and North Dakota last week, in so far as they dealt with the question of monetary standards, were far less equivocal than those of the party in Ohio and New Hampshire, and will encourage those who are expecting a clear-cut deliverance on this subject at St. Louis, though it is frankly conceded that the indorsement by the St. Louis Convention of such a platform as Mr. Reed drafted for the Maine Convention would probably cause the defection of several Western silver producing States, and the nomination of Senator Cameron of Pennsylvania on a high protection and free silver platform. It is asserted that Mr. McKinley has failed to secure the indorsement of the advisory committee of the American Protective Association, which has carefully investigated the records of all the leading Republican candidates and found Mr. McKinley's record as governor of Ohio wanting in sufficient hostility to the foe which the A. P. A. lives to combat. Kentucky Republicans will present the name of Governor Bradley as a candidate at the St. Louis Convention and the New Jersey Republicans have indorsed Hon. G. A. Hobart as their candidate for vice-president.

NOTES.

Korea is seeking an \$8,000,000 loan from Russia, and pledges a province as a security. The Spanish authorities in Cuba have ar-

rested and imprisoned Rev. A. J. Diaz, superintendent of the Southern Baptist Mission in Cuba. Our Department of State has intervened.

The Hawaiian legislature is considering a registration act which will enable the government better to identify and control the ever-increasing number of Asiatic laborers in that country.

Vermont's "Grand Old Man," Senator Morrill, celebrated his eighty-sixth birthday last week. He is as loyal to his duties as a public servant as ever, and is one of the few survivors of a type of senator of which there are now altogether too few.

If New Mexico and Arizona enter the Union for reasons that cannot bear the glare of publicity, if the sudden change of attitude of legislators is to be explained by pressure brought to bear by political bosses, the people of the nation will have a new reason to distrust the party which they represent and another cause for hating bosses.

The breach between President Roosevelt, Messrs. Andrews and Grant of the Board of Police Commissioners of New York city and their colleague, Mr. Parker, is most lamentable. It brings the reform administration into uncalled for and undeserved disrepute, it disheartens those who had hoped that a new era had dawned and it gives indescribable pleasure to machine politicians, whether Tammany or otherwise.

The Senate has ratified the treaty which the State Department and the British Foreign Office have drafted, a treaty made necessary by the verdict of the Bering Sea Arbitration Tribunal and under which our payment of obligations for damages through illegal seizures will be determined and the awards become binding. There was a time when it seemed as if the Senate was to bring our national good name into disrepute by its refusal to obey the decree of the tribunal before which we induced Great Britain to bring and rest her case.

The value of the rain is never more evident than in the April days of sunshine when the moisture dries out of the soil and the woods are burning. From Cape Cod and from New Hampshire and New Jersey came last week the usual reports of forests burning and homesteads or even villages in danger. To the disheartened people, weary with their hopeless struggle with the creeping flame, hope comes with the gift of God when the clouds pour down their treasures. Almost every forest fire may be traced to man's criminal carelessness, and every sufferer thinks at once of aid which only God can give.

In addition to burdens of taxation Italy has just imposed upon her subjects another thing grievous to be borne, namely, dread of conscription and deportation to Africa, there to fight against the brave warriors of King Menelik of Abyssinia. Hence the arrival on our shores of 16,000 Italians during the past three months, and the prospect of the descent of 15,000 more within the next month or two, unless our immigration commissioners execute the law most literally and rigorously, which, fortunately, they seem disposed to do. Such a fact adds strength to the cause for which the Immigration Restriction League stands, and wins friends for the restrictive bills now before the national legislature.

Hon. Nelson Dingley, Jr., moderator of the National Council, has just been renominated for Congress by the Maine constituents whom he has served so long. It is because the people of Maine adopt this same policy of continuing men in Congress when they are found efficient that the State holds its present pre-eminent position in the national councils. Speaker Reed has drawn a word portrait of Mr. Dingley recently that is being quoted freely. He says: "Dingley never did anything that was not useful in all his life. When he lay in the cradle he was thinking out prob-

lems in Euclid, and when he was a boy he found more pleasure in studying his lessons than he did in play."

Senator Platt of Connecticut has introduced a bill which, if Congress approves, will deal a deathblow to gambling. Step by step the nation and the States have made it illegal, but by using the telegraph, telephone and other such devices gamblers have practically nullified the law. Senator Platt's bill makes the transmission or reception by telegraph, telephone, mail, express or otherwise of any record or result of any lottery drawing or scheme, or of any bet, or the odds quoted on any race or prize fight, a misdemeanor, punishable on the first offense with imprisonment for not more than two years or by a fine of not more than \$1,000 or both, and on the second and after offenses by imprisonment only. Congress will do well to clinch this nail in the coffin of gambling.

The United States minister to China, Mr. Denby, has just sent to all our consuls there the following important letter:

Legation of the United States, Peking.
To the Consuls of the United States: I have the honor to inform you that his Excellency, M. A. Gerard, minister of France, has recently procured from the Tsungli Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the Chinese code all clauses placing restrictions upon the propagation of the Christian religion. You are directed to bring this circular to the attention of the American missions in your consular districts. It gives me pleasure to add that the minister of France is entitled to the gratitude of the Christian world for his action on this important matter.

IN BRIEF.

A gratifying news item from the South is the statement that in hundreds of churches in North Carolina the preachers are denouncing lynching and mob law.

Western Massachusetts is to be congratulated upon the gifts to Springfield and North Adams chronicled in our Literary Notes. Both are the unsolicited gifts of wealth and culture to the needs of the community at large and both are witness that the spirit of selfishness, which is so unhappily prevalent among us, is not so all-pervasive as it seems.

The meeting of the Society of Medical Jurisprudence in New York city last week was notable for two reasons—women were admitted to membership, and an affirmative was given to the question, Shall We Save the Sickly? by the essayist of the evening, who held that "Whatever may be the effect upon the future of the race we cannot afford to disobey the moral natures we have cultivated. We had better bequeath to our descendants a deformed body rather than a distorted soul."

The directors of the American Congregational Association and the tenants of the Congregational House, Boston, met last week to confer respecting some of the important details of a new Congregational House. It will be gratifying, both to those who occupy the present building and those in the denomination who have felt for some time that denominational self-respect demanded a new and better building, to know that the outlook for a satisfactory solution of the by no means simple problem which the directors have had to face is bright.

A Presbyterian woman of California recently willed \$10,000 to the church of her place of residence, the interest to be used in supplementing the salary of the pastor—provided no clergyman in charge of the church is ever installed. This is certainly an unfortunate way of looking at the matter, and shows how far we have drifted from the lifelong settlements of our forefathers. Nevertheless, we venture to predict, the church in question,

if it can secure the right sort of a supply, will keep him as long as it can and there will be recognition, if not installation.

Having just observed Patriots' Day, and with Memorial Day and Fourth of July not many weeks distant, it seems a fitting time to stimulate patriotism in our younger readers by printing a series of short biographical sketches on American patriots. The names of Webster, Lincoln and others are household words, but the inspiring story of their lives needs to be told afresh to each rising generation. Miss Grant, teacher and author, will accordingly gather the boys and girls around her in the Home for this purpose, beginning this week with the boyhood of the immortal Franklin.

The *Golden Rule* contrasts the unfortunate division in the ranks of the Salvation Army with the unity of the Christian Endeavor movement to the advantage of the latter in its absence of a central authority. The same contrast might be made in favor of the Congregational system of church government, but it must always be remembered that great enterprises demand the centralization of responsibility and that we are the more bound by our independence to emphasize our fellowship and support our recognized agencies of co-operative work. The absence of authority is a special call to an increase of good will.

Mr. William Lloyd Garrison, speaking before the Boston Reform Club on the restriction of immigration, paid a genuine but left-handed compliment to theological students in defending the Italians of Boston from the charge of quarrelsomeness. "An official, prominent in the reformatory influences among them, expressed to me his belief that there would be more fighting in the crowded hives they swarm in should their present occupants be replaced by theological students." Theological students ought to be proud to be selected as the most shining examples of a peaceful life—always excepting the Italian immigrants of Boston.

We alluded last week to the "enterprise" of the "great newspapers" which spread before the public the memoirs of a convicted and sentenced murderer. It seems that they stimulated him to add the sin of falsehood to all the others of which he confessed himself guilty, several of his alleged victims having turned up alive. Perhaps, however, he had been accustomed to read the newspapers which tempted him, and thought lying was a necessary part of the consideration involved in his literary bargain. With a lack of gallantry quite out of character *The Pilot* suggests that his "confession" will probably "induce an army of female and other fools to petition for his pardon."

The essential likeness between the politics of the Congregational and Baptist churches quite naturally caused our Baptist brethren to be interested in the outcome of the recent council at Madison, Ct., and we are not surprised to find the *Standard* citing the case as an admirable illustration of the superiority of the Congregational or independent system of church government. It contrasts this "striking action with others in the recent past, where the whole ground of Biblical criticism and doctrinal theology has been gone over to the minutest detail, in a spirit too often marred by unkind and un-Christian feeling." It describes the document in which the council expressed its opinion as one of "unusual good sense."

The Men's Sunday Evening Club of the United Church, New Haven, has just closed a most notable series of lectures given on Sunday evenings since last October by such men as George W. Cable, Andrew D. White, G.

Stanley Hall, Booker T. Washington, Bishop Vincent, Professors George Harris, Charles A. Briggs, E. L. Curtis and W. N. Rice. President Hyde of Bowdoin College and clergymen like Drs. Moxom and McKenzie. Each lecture has been of a distinctively religious and ethical character and helpful in cultivating the minds and hearts of those who have heard it, and the course has solved the Sunday evening problem for that church. The example is worthy of imitation where like circumstances prevail.

The trustees of the Maine Wesleyan Seminary and Female College at Kents Hill recently elected a prominent brewer of Portsmouth, N. H., as member of the board of trustees. Last week the Maine Methodist Episcopal Conference expressed its opinion that "this action of the trustees compromised not only the seminary, but also our common Methodism, subjecting us not only to unfavorable criticism, but also to a painful humiliation." The brewer says that he will not withdraw from the position because the conference has acted thus, but it is hardly probable that he will have an opportunity to serve. The institution would scarcely dare ignore the opinion of the conference, and the conference could scarcely have done less, whether acting from principle or policy.

Changes in the teaching staffs of our seminaries are being made preparatory to the work of next year. Our Chicago correspondent chronicles the changes there. Hartford recently made Professor Gillett full professor of apologetics, and now comes the news from Andover that Prof. John Wesley Churchill, now professor of elocution and lecturer on literature, has been elected by the trustees Bartlett professor of sacred rhetoric and lecturer on pastoral theology. Professor Churchill's experience, gained in executing so successfully the duties of his present post, has given him exceptionally adequate preparation for the work which the trustees have called upon him to assume, a far better preparation than one called from a pastorate could have brought.

Many people will be inclined to say that the argument of Rev. C. H. Hamlin, published in another column, on the subject of *Bicycles versus Sunday*, pushed to its logical conclusion would lead to the abandonment of all attempts to hedge in the weekly rest by custom or legislation. It may be well, therefore, to remember that our laws cannot extend further than the establishment of a common time of rest and the protection of worship from molestation and annoyance. Fathers may establish a positive law of Sunday observance for their children and churches for their members, but to win members to the churches they must be persuaded and not coerced. We may regret that temptations multiply, but we can only offset them by making Christianity more convincing and attractive. And belief in the capabilities and attractions of our common faith will lead to views as cheerfully optimistic as those of Mr. Hamlin.

One great difficulty which half-awakened minds have in getting the most that is possible from the Bible is the lack of historical perspective. They understand the fact that space is wide, that it is a long distance from New York to Chicago, for example, but of the extent of time they have little idea. An article in *The Sunday School Times* records an amusing instance of this which, however incredible it may appear to our readers, might easily be duplicated among the ignorant. In answer to a letter inclosing some publication on the evidences of Christianity sent him by his sister, the man replied:

My dear sister, don't worry about me. I'm all right. I have gotten rid of all my old superstitions, and never want them back. I was never so happy in all my life. The trouble with your friend the rector, as well

as with the author of the book that you sent me, is that both assume the truth of the Bible; but we all know that it is full of inaccuracies and falsehoods. For example, in one of the Gospels we are told that Joseph was the husband of Mary, while we are carefully informed elsewhere that he married the daughter of Potiphera, the priest of On. I don't want to pin my faith to any of the statements of such a book.

STAFF CORRESPONDENCE.

FROM BOSTON.

The South Union Station.

Bostonians seem to have been seized with a mania for mammoth new building enterprises, regardless of labor, cost and sacrifice of existing structures, and the local papers contain each week plans and pictures of projected new blocks which the year 1897 is likely to see. In the legislature the burning topic of the hour and the subject now uppermost in the minds of business men is the proposed new union station for the four roads entering Boston on the south. Mayor Quincy himself is responsible for the bill granting a charter to the Terminal Co. to build at the foot of Summer Street, and the scheme has had the backing of leading railroad men and prominent Boston merchants, but it has also been subjected to severe criticism on the ground that it involves the taking by the city of one-fifth of our wharf frontage and the destruction of much taxable property, that it will be an obstacle to easy travel between South Boston Flats and the business section, and on account of the enormous expense to the city of street widenings and extensions.

Other New Buildings.

Already the work of destruction has begun on the block at the corner of Boylston and Tremont Street, opposite the Masonic Temple, to make way for Mr. J. R. Whipple's immense new ten-story hotel which, according to the terms of the contract, should be completed by Sept. 1, 1897. The style of architecture chosen for Hotel Touraine, as it is to be called, is French, of the time of Louis XII. A striking feature of the plans is the absence of billiard and private supper rooms. The new Tremont Building is likely to have a rival in a huge eleven-story office building to be erected by a syndicate on Tremont Row and Pemberton Square. Plans for restoring the Pope Bicycle Building, which was damaged by fire last month, are being considered and the preparatory work has commenced, but it will be months before its old beauty is restored. Business enterprises, however, have not the monopoly of new buildings. The Massachusetts Historical Society is planning a new home on a site which it already owns on the corner of the Fenway and Boylston Street; the Massachusetts Charitable Eye and Ear Infirmary, which treated last year no less than 80,000 patients, has applied to the legislature for aid in securing a new building which it sorely needs. There are whispers even of a new Congregational House and the hopes raised at a recent meeting of directors and the tenants of the present building have made its discomforts more endurable.

Increased Library Facilities.

It has been a little more than a year since the library was opened to the public. According to the reports of the trustees and of Librarian Putnam, recently issued, the whole number of volumes now is 628,297, of which 30,611 have been added to the collection during the past year, more than

15,000 being gifts from friends of the institution. There has been a great increase in the number of persons holding registration cards during the twelve months, as well as in the number of readers. In the old library not more than 200 persons were accommodated in the reading-rooms at one time while in the new building the number of readers commonly exceeds 600 or 700. The periodical and children's rooms are already overcrowded. One of the new arrangements by which the treasures of the library are made more accessible to the public is that which permits visitors freely to take down and use without the intervention of an attendant about 15,000 volumes. In the old library one could have direct access to only about 300 reference books in Bates Hall besides those in the Patent Library.

Possible Changes in Boston Pulpits.

Clarendon Street Church has extended a unanimous call to Rev. Dr. I. N. Halderman of the First Baptist Church, New York, but the outcome is not yet known. He is a scholarly man, about fifty years old, who is a graduate of Crozier Theological School in Chester, Pa., and has held important pastorates in Wilmington, Del., and in New York city. He has occupied his present pulpit for more than a decade. Dr. Halderman is said to be proficient in Hebrew and New Testament Greek and Bible literature, and his preaching, which is always extemporaneous, is of a high order.

A call to the presidency of Buchtel College, Akron, O., has come to Dr. G. L. Perin who, as pastor of the Every Day Church, has for two years thrown himself heart and soul into successful work along institutional lines at the South End. The new position offered him possesses many attractions, but it is to be hoped that Boston Universalists will not lose so earnest and aggressive a man.

FROM NEW YORK.

The Tabernacle and Dr. Stimson.

Another step in the Broadway Tabernacle's action on Dr. Stimson's resignation was taken on Wednesday evening, April 15, at an adjourned meeting of the church, followed immediately by a called meeting of the society. Both meetings were largely attended and in both the kindest feeling was manifested. The church appointed a committee of six—Deacons Thomson and Houghton, with Messrs. Clarence A. Bowen, M. C. D. Borden, I. R. Fisher and the church clerk, W. I. Washburn—empowered, in conference with Dr. Stimson, to arrange all needful plans for the calling of a council with reference to the resignation. The society voted that the above named committee represent it as well as the church in all matters pertaining to the council. It also formally authorized the payment by the trustees of one year's salary to the retiring pastor, as was proposed at the church meeting of the previous week. Every word spoken on the occasion was in the most conciliatory spirit, and this meeting, like the former, was "an object lesson in the beneficent working of Congregational principles."

It is a pleasant fact that one hears not an unkind word concerning Dr. Stimson even from those who differ most widely from his ideas as to the management of this particular church, as announced in the pulpits some months ago and then given in *The Congregationalist* and elsewhere. The chief point

of difference has been upon the question whether his favorite plan of church work, so well adapted to certain parts of the city, is the best for this old "family church," in its location, with its costly plant, but necessarily restricted room. There was, evidently, a misunderstanding of the doctor's position and plans by those who visited him in St. Louis before the call, plainly as he thought he stated the case. And this has been at the root of the difficulty ever since.

An Irreparable Loss.

Not only the Broadway Tabernacle Church, but—as Dr. Stimson justly said in his announcement—the city, the State and the whole nation has met with an irreparable loss in the death of Austin Abbott, Esq., who left us on Sunday morning, April 19. He has been, since 1871, a member and for much of the time a beloved deacon of the Tabernacle Church. Long known as one of the most learned "book lawyers" of the New York bar, and later as Dean of the New York University Law School, his influence has been widespread and always on the side of religion as well as of justice. His sterling integrity none ever doubted. Many young men all over the land will hold him in lifelong remembrance as the friend who gave the decisive upward spiritual bent to their lives while preparing them for legitimately earned success in their profession. So is narrowing down the circle of that notable family of the late Jacob Abbott, to which the Christian world owes an immense debt of gratitude.

The Volunteers.

There are few busier places in the city just now than are the headquarters of "the Volunteers," on the sixth floor of the Bible House. One needs to look in upon it but five or ten minutes to learn at least one secret of the Ballington Booths' past success and to gain strong assurance of the prosperity of the new enterprise. Both the "commander" (now wearing the four-star shoulder straps of an American general) and his wife, whose office adjoins his, have in large measure the faculty for business. Not all the executive offices being filled as yet, nearly everything has to come for decision directly before the supreme authority, and it is interesting to see the speed with which reports from all departments on all sorts of business are received and dispatched, orders given, telegrams dictated and questions answered—all without a moment's "rattling," irritation or lack of polite attention to a friendly caller. As the facts come out, especially since the commander's full setting forth of the steps that led to the new organization, the Volunteers are growing in public favor, and none could be more sanguine than are Ballington Booth and his wife. Their changed relations to the churches is winning the Volunteers already hosts of friends. The first number of *The Volunteers' Gazette* is in a higher style of contents and execution than the *War Cry*, and steps are already taken to improve it in both respects. The orders just received from General Booth that the Salvation Army officers here publish the correspondence leading to the disruption will doubtless lengthen the controversy, but it will not be long before this sort of talk will give place to the earnest work on which the heart of the commander and his Volunteers are set.

The Same Old Story.

Consolidation and the Raines excise law are still trying the faith and patience of the saints here. The great difficulty still is to

know "where we are at" in relation to either of them. The mayors of New York and Brooklyn, after protracted hearings, both "vetoed" the Greater New York law, in the form in which it was passed, and Pat. Gleason of Long Island City, as a matter of course, went for it and the Tammany pickings and stealings involved in it. There will be an attempt to "jam" the act again through the legislature in time to cut off a new and juster bill now before the assembly which would be vastly more acceptable to the cities concerned.

Much disgust and some wrath has been roused by the action of the Governor and excise commissioner in appointing the excise officials not subject to civil service rules—thus making them political tools, sure to defeat the best features of the law, if they do not make it wholly inoperative.

More Ministers.

After careful examination by the Manhattan Association at its spring meeting with the Lee Avenue Church, Brooklyn, five seniors in Union Theological Seminary were approved to preach the gospel—presumably in Congregational pulpits.

HUNTINGTON.

FROM THE INTERIOR.

Ministers' Meeting.

Rev. W. E. McClellan, a Methodist brother, had been invited to set before us the results of his investigations into the spiritual needs of the city. He is intensely in earnest and is a man of varied experience both in the foreign and home missionary field. He does not deal in extravagant language nor in denunciation. He tries to point out facts and leaves them to make their appeal. In Chicago, as in other cities, the tendency of the churches to abandon certain down-town districts was made very clear. It was not made quite so clear how this tendency is to be met and averted, or how the gospel is to be given to Roman Catholics and the foreign born citizens who make up so large a portion of the population in these neglected wards. It is certain they cannot be brought into our Protestant churches even if the wards are supplied with them. Rome has not overlooked the wants of her children or failed, except in a very few instances, to provide for them. Mr. McClellan expressed his faith in the social settlement, and his conviction that foreign missionary methods must be employed in these home fields. He lays little stress on preaching, a great deal on example and personal association. The subsequent attack on the policy of the City Missionary Society seemed to overlook the fact that while the society has sought to establish self-supporting churches in the hope of securing means for pure mission work in the slums, it has always set aside far more than half its yearly income to work in localities where there can be no hope of self-support. Still it is by no means certain that it cannot improve or change its policy in certain directions. At any rate its directors have secured the meeting of the Congregational Club next Monday night for the discussion of their work, and will gladly listen to any suggestions which promise speedy and sure evangelization of the city. Our churches are not indifferent to the so-called neglected classes. Their leaders want to know in what way they may best minister to them. They are not all satisfied that it is through the social settlement.

Ingersoll and the Church Militant.

Last Sunday morning, true to his promise, Colonel Ingersoll appeared on the platform with Rev. Mr. Rusk, the pastor of the church which has hitherto worshiped in Willard Hall. Services last Sunday were in Columbia Theater, and will be there in the future. The opening exercises were as usual and when the Colonel came to speak he evidently felt under restraint, for his words were courteous, even considerate, toward the church and her work. His discourse was upon ignorance as the cause of all the burdens and limitations from which we are suffering, and was epitomized in the phrase: "There is no darkness but ignorance. Let us flood the world with intellectual light." Of course he denied that man can have any trustworthy idea of the supernatural, but he affirmed it to be every one's duty to do all possible good while on the earth.

Closing Exercises in the Seminary.

Interest on the part of Congregational circles has this week centered on the theological seminary. The closing exercises began with the annual sermon Sunday evening in Union Park Church before the graduating class. The preacher was Rev. J. W. Strong, D. D., president of Carleton College. His text was Col. 2: 8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." The sermon was full of thought, worthy of the occasion and impressive. The Alumni Institute was in session Tuesday, Rev. W. A. Waterman presiding. Papers on the Weakness of Modern Preaching, which was found in the fact that so few seem to have had a vision of God, and on Dr. Gordon's Argument from the Consciousness of Jesus, by Prof. W. D. Mackenzie occupied the morning hours. While this latter paper was eminently fair, it was a keen criticism of the positions taken by Dr. Gordon in connection with the use of the phrase—"consciousness of Christ." Though finding a great deal in Dr. Gordon to admire and with which to agree, Professor Mackenzie pointed out the weak points in the brilliant preacher's arguments, and showed how again and again he seems to have come up to his opportunity only to turn away from it. It is rare that a paper gives more real satisfaction than this of Dr. Mackenzie. Not a few felt that if the author of the book and the reviewer could meet and discuss the questions at issue great good might result. Few books have had a wider reading in the West than this by the minister of the New Old South, and few are more worthy of being read and pondered. All the more valuable, therefore, is a criticism of some of its positions by one so competent as Professor Mackenzie. Carefully prepared papers were read in the afternoon on The Minister in His Study, in His Parish and as Preacher of Righteousness.

But the address which was felt to be most valuable and which made the deepest impression was that given by Dr. E. P. Goodwin of the First Church on the Office of the Holy Spirit. In the evening the inaugural address of Rev. Carl Augustus Paeth, as professor of theology in the German department of the seminary, was delivered in the audience-room of the Bethany Church. It was on the Mission of Congregationalism Among the Germans. Professor Paeth believes that Congregationalism has a mission, and is doing not a little through his writings, his sermons and

his instruction to show his countrymen what this mission is.

Graduating Exercises.

These were in the First Church and took place Wednesday evening. Fifty-five young men have this year gone out from all the departments of the seminary. Twenty-one completed the B. D. course, the others the diploma course, or the course which has grown out of the short course introduced into the seminary soon after the war. This is a course which does not insist on previous training in college, although something like an equivalent for it is now demanded. During the year there have been 187 students in attendance upon the lectures, 113 of them English speaking. The others have been taught in German, Dano-Norwegian and Swedish. Thirteen graduated from the Swedish department, one from the German and three from the Dano-Norwegian. Herbert W. Gates, a fellow of last year, has been appointed librarian, and the fellowship of this year has been awarded Horace Leslie Strain of Galesburg, with Edward Bascom Cushing as alternate. Hereafter Professor Taylor will give instruction in pastoral theology, as well as in sociology, while Professor Willcox, to whose department it has hitherto belonged, will lecture on Congregationalism and special studies. Great satisfaction has been expressed both by students and faculty with the work of Professor Mackenzie. Eight of the young men are to enter the foreign field, two of them from the Swedish department.

A Bust of President Fisk.

One of the most interesting and touching incidents of the closing days of the term was the unveiling in Fisk Hall, Wednesday afternoon, of a bust of the still vigorous yet venerable president of the institution. It is the work of Lorado Taft, Esq., an artist of wide fame, and is worthy the distinguished man it commemorates. It is in the finest of Carrara marble. The exercises were conducted by Dr. G. S. F. Savage, who was one of the trustees who, more than forty years ago, invited Dr. Fisk to his professorship of rhetoric in Beloit College, as well as of the seminary, which afterwards called him to the chair of homiletics, which for thirty-seven years he has filled with so much satisfaction to the friends of the seminary everywhere. His words of reminiscence, far from fulsome, were tender, appreciative and touching. Professor Curtiss spoke for the faculty, Rev. W. A. Waterman for the alumni, and Mr. E. B. Cushing of the graduating class for the students. President Fisk made an appropriate reply to the words of felicitation to which he had listened, and referred feelingly to his long connection with the seminary, to those with whom he had been associated as instructors and directors, to the alumni now scattered over the world, and expressed his confidence in the future of the seminary, whose growth he believes will be as rapid as it has been during the past decade. Dr. Kedzie of Michigan led in prayer, and the benediction was pronounced by Rev. W. A. Nichols of Lake Forest, now more than fourscore, one of the friends of early and dark days, when his gift of a thousand dollars meant as much as a hundred thousand would mean now. The singing during these exercises, and in all the public exercises of the week, under the direction of Professor Chamberlain, was all that could be desired.

Chicago, April 18.

FRANKLIN.

FROM INDIA.

Criticism of the Salvation Army.

General Booth, the head of the Salvation Army, has paid another flying visit to India. He is a man of large schemes which he hurls upon the world like red-hot thunderbolts. During the present brief and dramatic sojourn in this land he urged upon the authorities a new "peasant settlement scheme," whereby he proposes to do great things for the submerged nine-tenths of India. He was afforded ample opportunity to explain and advocate the scheme before those in power and all gave kind and sympathetic ear and promised thorough consideration, but now that the general has left our shores in search of other lands to conquer admiration for him and his proposal is giving way to criticism and sympathy is cooling into indifference and even opposition. The general has asked much from the Indian Government, both in land and money. Thousands of acres and lacs of rupees will go far towards materializing any benevolent enterprise for the starving millions of India, but I shall feel much surprised if he gets anything but honeyed words from one of the most matter-of-fact governments in the world. He has to prove not only his broad and generous intentions, but also the feasibility and practicability of the scheme even to details. Too much is left for this unpoetic government to assume in reference to the workability of the project, and as for details, how can they expect so great a man to furnish them! And even if he showed the wisdom of the plan, it does not follow that it would work unless it were under the direction of wise and experienced men. Colonel Tucker, the real father of the scheme and the only one on the army staff who has knowledge of India adequate to its working has left India with his chief. Moreover, they have already a peasant scheme in western India and it is clearly shown that this is far removed from a success. Doubtless the general has been assured of the success of that farm by his too sanguine, not to say unhistorical, subordinates.

Herein lies the weakness, not to use a stronger word, of all the work of the Salvation Army in India. It is and has been in the hands of men who are either inexperienced, and hence incompetent, or else of those who are so intoxicated with zeal or so possessed with an insane passion for reports that their testimony is of little value. It is certain that if the "conversions" reported in this land during the last twelve years by the army were added together they would reach several millions, and yet 5,000 would be a generous limit to give to the number of "soldiers" in India today. And of this number it would be dangerous to hazard how many were former members of missions in regular standing. We all admire the grand devotion and self-denial of the army officers and wish them Godspeed in their arduous labors, but there is nothing gained and much confidence lost, both in them and also in the Christian cause at large, by reports of progress which are founded only on the imagination of their reporters.

Having studied the movement since its incipency in India, I am prepared to maintain that, in proportion to the money expended, efforts put forth and lives sacrificed, no mission in the same time has had less success in India than the Salvation Army. And this new settlement scheme

appears like a confession of failure in their direct work of converting souls and an attempt to abandon the spiritual in favor of secular work. For it must be remembered that the general has publicly committed himself to a conduct of the settlement scheme on strictly non-religious, or, at least, non-sectarian lines. The religious scruples of all the peasants will be strictly regarded and means afforded them for worshipping idols or our blessed Lord himself, according to their wish. Thus no distinction will be made between Christians and non-Christians and no direct effort made to convert the latter. The movement is thus, from its incipency, not a missionary effort but a secular philanthropy.

Comparative Security of Indian Missionaries.

To an India missionary who has just read the able and interesting report of the American Board's deputation to Japan, and who has been sickened with the details of the massacres of China and the unspeakable horrors of Turkey, there naturally arises thoughts of gratitude and sentiments of praise. He feels that his lines have fallen in pleasant places. There are some things worse for a missionary than to live under the scorching rays of a tropical sun, working for a people whose bane is apathy and whose god is custom. Better for him the docility and appreciation of a too conservative Hindu than the wild independence and distrust of a madly advancing Japanese. Better an abode on the equator, under the broad and benign rule of England, than a paradise under the misrule of the unspeakable Turk and treacherous Chinaman. A missionary should not court ease any more than he should court martyrdom. He asks only for two things to create an ideal situation for work—an appreciative people and the strong protecting hand of an impartial government. Those two he possesses to a no small degree in India. We missionaries of the Board do earnestly hope that the recommendation of the above mentioned deputation anent more deputations to mission fields may be acted upon by the Board. As a member of a mission which no officer of our Board has visited for forty years, and which therefore cannot possibly be fully understood by those in power at Boston, I desire to add my emphasis to the absolute growing need of a personal knowledge by the officers of our Board of the missions under their control.

The Student Volunteer Movement.

This is in more ways than one transmuting its holy impulses into world-wide effort for others. Under the wise and efficient direction of Mr. Mott, it has just completed an excellent campaign in India. A number of conventions were held in large centers where hundreds of English speaking Christian and non-Christian students were assembled from the surrounding districts. Hundreds of Christian young men were, through these meetings, brought into the joys of a new-found life in Christ, while large numbers of non-Christian youth pledged themselves more or less to the duties and privileges of a Christian life. We trust that this may be only the beginning of this grand work.

India's Greatest Need.

A long experience in this land leads me to the conviction that India needs not so much the efforts of a number of imported peripatetic lecturers, however distinguished they may be, as it does the burning appeals of spiritually minded and spirit bearing

souls. A dozen such men could do much more good to young India than a hundred profound and eloquent lecturers. India is in danger of being intellectualized to death. What we need is more heat rather than light. I do not wish to depreciate any effort at giving to India western and Christian thought. I only desire to emphasize the supreme fact that the greatest and most urgent need of this land today is not thought but life—even the direct life of the indwelling spirit of God.

J. P. JONES.

CURRENT EVENTS IN AFRICA: THEIR BEARING ON CHRISTIANITY.

BY FREDERIC PERRY NOBLE.

Three cycles of African affairs reward study from the standpoint of Christian interests. One comprises the attitude of Abyssinia to Europe. Another is the bearing of Islam in Sudan upon Christendom. The most important consists of the relations in Transvaal between the British and the Dutch. These developments have historic meaning. They express three stages in Christian evolution. Each affords grounds for believing that all will ultimately forward Christian civilization.

1. Abyssinia, though a tropic country, offers fit fields of colonization to Greeks, Portuguese, Provençals, Sicilians and Spaniards. With intelligent guidance its economic advantages and industrial capacities could be developed in manifold ways. But this great land is not large enough to contain both Ethiops and Italians.

Suppose Abyssinia continues to vindicate its independence. Italy has imbibed it against European Christianity, if not against civilization. Ethiope Christianity, an anomalous survival from the ancient world, associates with the reactionary Russian church and resists the advance of the Latin and the Teutonic communion. The influence of Greek churchmen, so far as it affects the Abyssinian hierarchy, would militate against Roman Catholic and Lutheran missions. If the Ethiopian soldiers drive the Italians into the sea, Abyssinia will be barred against missionaries, as it was after the expulsion of the Portuguese in the seventeenth century and the Anglicans and Jesuits two generations ago. From 1868 to 1890 the country was also closed to evangelization. To effect an understanding with the Ethiopian powers will, if feasible, be difficult and tedious.

Suppose Italy conquers this land, apparently preserved for some high purpose of Providence. The Abyssinians' deep and passionate instinct of nationality and their adherence to Christianity may in some way yet be made fulcrums for missionary leverage. If Italy made her suzerainty over this African power effective, its Christian barbarians could not so speedily and thoroughly be satisfied as by engaging them in a crusade against Islam. The Ethiope Christian has so often, and so powerfully, smitten Islam that the African Mussulman says: Not from Russia nor from any realm of Europe, but from Abyssinia shall come the conquerors of Islam, the destroyers of its holy city and temple. If Britain and Italy could pacify Abyssinia, the advance on Sudan would enjoy enhanced possibilities of success.*

*Since this sentence was written, the following cablegram has appeared: "Cairo, April 6. It is rumored the Abyssinian envoy has just left, bearing a letter from Cromer, the British minister, to the negus."

2. The Mahdist movement is one of many protests against such Christianity, largely nominal and practically idolatrous, as that of Abyssinia and Egypt. It is a modern continuance of Islam's holy war against mediæval African Christianity. It is the expiring effort of Muslim missions through the sword. It is, in spirit, hand in glove with the Armenian massacres. French and Turkish intrigues have fomented the renewal of the military and political intrigues of the Sudanese khalif against Britain in Egypt.

For the reopening of Sudan the British occupy two bases, one is Egypt, the other Belgian Kongo. Leopold's men are moving down the Nile between Lake Albert and Gondokoro, a district leased by Britain to the Belgian sovereign of Kongo. Effective occupation will result in England regaining the Negro lands of Equatoria and Gazelle River province. This part of the task is comparatively easy. Here Islam has no hold. The natives will gladly welcome any power that will save them from Mohammedan "missionaries" and slavers. Probably the Jesuits can soon resume their mission at Gondokoro.

To master Nubia, Kordo and Fur will be no child's play. The country is difficult. The Arab is a splendid soldier. Naturally a finer fighting machine than the Briton, race hatred and religious passion make him a still more formidable military force. Fortunately, however, Britain has astute and able men in Egypt, among them Cromer and Wingate. Possibly they may effect a friendly understanding with Menelek, and also pit the Senuites against the Mahdists. Could Abyssinia alone be won, Sudan would be outflanked and Britain would hold a position of superior strategic value. If the Senuites, who abhor the Mahdists as heretics, could be enlisted against them, Wadai would afford a fourth base of operations against Egyptian Sudan. Its Senuite sultan warred successfully against the late mahdi. The 300,000 soldiers of the present khalif, even if equipped with the best arms, could not withstand the forces closing upon them from Abyssinia, Egypt, Equatoria and Wadai. But even without Abyssinia and Wadai, east and west, Egypt and Equatoria, the northern and the southern jaw of the vice, will be enough for the seizure of Sudan. In 1901 Europe will have shattered Sudanese Mahdism.

It would seem as if Providence were making the American Board a residuary legatee of the American Association and pointing it to Sudan. The Board may yet withdraw from Japan. Russia and Turkey will expel it from the Osmanli realm. The association in 1881 explored between Khartum and Sobat for the purpose of founding a mission. The Mahdi balked the intention. When Mahdist misrule ends the endeavor of American Congregationalism can be consummated.

European mastery of Equatoria and Egyptian Sudan will eventuate in Christian missions among the pagan Negroes of Nileland, the once Christian Nubians, the Gallas, some of them nominally Christian, some nominally Mohammedan, and the Furians, formerly fanatical Islamites.

3. From the Nile to the cape is it a far cry? No. Had we overheard the confidential conversation between Chamberlain and Rhodes in London last February, we should have learned that the advance was planned before Menelek crushed Baratieri. Rhodes

returned to South Africa *via* Egypt and Zanzibar. The British relief of the Italians at Kassala is mere by-play. British Central Africa will be built up from Rhodesia and Uganda. From the south it touches Lake Tanganika, from the north Lake Albert Edward. It will acquire the western shore of the Tanganika and a link between it and the Albert Edward. It will bind the Nile with the Lualaba Lakes and the Zambezi, and make the backbone of Africa and the main lines of communication into British domains.

This is Rhodes's "political career [that] is only beginning." In it Transvaal must participate.

The Boer oligarchy, though in legality technically right in resisting foreign aggression, is in equity at fault in withstanding the spirit of the age. The rule of the Dutch African does not deserve perpetuation. During the century and a half that he held the Cape (1652-1795, 1803-1806), he effected little for civilization and less for Christianity. His treatment of the aborigines has ever been and still is an iniquity. His slave raids in Cape Colony after 1754 provoked a participant to write: "May God forgive the land!" His wars in Transvaal against the natives result in their extermination or serfage. The constitution of Transvaal, the South African republic, though forbidding slavery and slave dealing and permitting missions, will not tolerate equality between blacks and whites, established Dutch Presbyterianism as a state church, and subjects the spread of Christianity among natives to hostile provisions. The Transvaal state is based on inequality and intolerance. The tension between the Boer and the Briton, between the descendant of six generations of African Europeans and the immigrant of the past decade, is an irrepressible conflict. It is the retrograde seventeenth century and scholastic religion against our progressive century and its vital Christianity. Despite Rhodes's treatment of the colored people in Cape Colony, auguring ill for their brothers in the Dutch republics if he secured ascendancy, the ultimate effect of Anglo American dominance throughout Transvaal must make for the advancement of Christianity and civilization and for the betterment of African races.

But among the younger Dutch of South Africa are men who are restive under the reactionary repression practiced by the Boer rulers. These men desire fellowship with progressive and vital civilization. When foreign immigrants, Dutch Africans and British colonists from the Cape and Natal lock hands for the development of Africa, the stalwart yeomanry of Orange Free State and Transvaal will render splendid service in Zambezia, the lake countries and Equatoria. These sturdy peasants possess superb qualities. The men and women have strong constitutions and prolific vitality. The race is acclimated, and, judging from the happy experience of the Dutch in the East Indies, should have no difficulty in adjusting itself to tropical conditions in Africa. The people, though their spiritual life is more Judaic than Christian, have moral and religious principles. The African missions, carried on by Andrew Murray and like minded Dutch Presbyterians in Cape Colony (to say nothing of the fact that the sons of the Transvaal Boers who destroyed Livingstone's mission are evangelizing the natives) promise Dutch mis-

sionaries in the near future. From the sons and daughters of the African Dutch of today shall come pioneers for the Christian conquest and civilization of tropical Africa.

MISSING THE PRIZE OF LIFE.*

BY REV. JOHN WATSON, M. A., D. D.

Never is one so utterly overcome by the leaden weight of monotony as in a street of the middle class. The West end stimulates the imagination by its suggestion of historical names, of art treasures, of cultured luxury. The East end horrifies the imagination by its suggestion of sanctioned crime, of fierce deeds, of sheer barbarism. One cannot see either the Borghese Palace or a Bedouin's tent without a relief from the ordinary, and a re-enforcement of romance. But to run the gauntlet of a hundred houses, where each one is the exact reproduction of all the rest, with so many windows on the first floor, so many on the second; with a door of the same height, shape, appearance, and with the very curtains all woven from the same pattern, is a weariness of the soul. What a wilderness of the commonplace; what a miracle of sameness! Certainly, as seen from the street, but open the door and enter. In fifty-seven a young mother is holding her first-born child; in forty-two a father is bidding his children farewell before he takes the great journey; in thirty-one a son is telling his mother of his first success. Those are events charged with the joy and sorrow of life, chapters in the one lasting romance. Within the smooth, unrelieved face of brick goes on the tragedy and victory of being as surely as in the ancient time, and all the things are happening of which poets sing.

Sometimes it also appears as if the mass of people one meets were commonplace and uninteresting to the last extreme. They dress after the same fashion, they say the same things, they have the same tricks of manner; they are the slaves of the same conventions. If some one would only break away from this conformity, if he would only strike out for himself, what a color he would give to society, what a tonic he would be to jaded minds. Have those men and women no dreams, no visions, no passions, no commotions in their placid, self-contained, orderly lives? So in our moods of weariness we fret and complain of our neighbors. Why are we not more understanding and sympathetic? Have we had no experiences which we do not hand round for inspection, which we lock up in our hearts? Perhaps our neighbor has his secrets, too, and wears the thicker mask the more he dreads detection. Once he winced when conversation touched a certain kind of family sorrow; once his laugh was a little forced concerning one of life's comedies; neither husband nor wife joined in your condemnation of that social sinner. You mean?—nothing except that every one likes to have some kind of screen between him and the passers-by. You know?—nothing, absolutely nothing, except that every life has had its incidents.

It has been said that each one of us could write one romance out of his own experiences, and if that be true the subject would be love. Concerning this passion no self-respecting person will say much, and he that has felt its tides at their fullest

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will say least; but beyond question it remains the most irresistible and effectual in human experiences. In the second part of the Holy Scripture it is hardly touched upon, because the New Testament is the history of a cause; in the former part it meets us everywhere, from the idyl of Jacob and Rachel to the lamentable tragedy of Hosea, because the Old Testament is the story of human lives. The glory of pure love is sung in the Canticles; the pollution of unchaste desire is declared in Proverbs. The romance of Isaac meeting Rebecca in the eventide, and being her true husband till death, is an eternal contrast to David's wandering passions and loathly degradation. Outside the Bible creative literature dealing with many motives has ever returned to love, and lavished its art on the analysis of this supreme passion, which, if bound with many cords, will tear itself free, and, being outraged, will pull down the very pillars of a human life.

It may not be possible so to appraise the gains of life as to array them on a scale from highest to lowest, giving to culture, happiness, wealth, power, honor, each its own fixed place, since what is fascinating to one man is indifferent to his neighbor. No one in his senses can doubt, however, that love is the chief possession within our imagination, and that its power has not failed. For its sake a man has agonized and striven with the world and his soul; for its sake a woman has welcomed hardship and isolation, and both were right. Browning never struck a deeper and truer tone than the divinity and sovereignty of love, on which he constructs some of his most captivating poems. As where the middle-aged man mourns over the body of Evelyn Hope, whom he loved, but "it was not her time to love"; whom he expects one day "will wake and remember and understand." As in *Too Late*, where the lover holds his peace too long, and sees his beloved give herself to another, but after her death is consoled with the thought that in eternity she will be his. As in the *Summum Bonum*, which Browning wrote in old age, when he is thinking of his poetess wife, and wherein he declares:

Truth, that's brighter than gem,
Trust, that's purer than pearl,
Brightest truth, purest trust in the universe all were
for me
In the kiss of one girl.

Browning's moral—and many will agree with him—is that love is the prize of life, and he only has succeeded who has won it.

Some account must, however, be taken of those who, having had their chance, have deliberately and finally put love aside. No one except their dear Lord and only Bridegroom can reckon the devoted souls which in all ages have denied themselves to human love that they might the better follow Christ whithersoever he goeth. And no one can be quite insensible to the tender purity and spiritual delicacy of certain saintly faces that have been touched by the passion for Christ. Nor must it be supposed that this is only a cloistered piety, or that it can only be found within convent walls. Most of us know persons who have come under vow to their own souls, and have taken the solitary road, not that they might attain to special degree of sanctity, but that they might render some life service. So brothers for sisters, so sisters for brothers, so children for parents have strengthened their hearts and remained unwed. Sometimes their sacrifice—the last

that can be offered—has been detected and rewarded by a gratitude that ought to know no limits. Sometimes it may be unsuspected and receive no return but peevish reproaches. God's guerdon, at least, does not tarry, for the hand has already placed the aureole on those modest, unconscious heads, and filled with fragrance those lives of uncomplaining, unboasting love.

Certain persons have also come to a place where they had the choice of tearing an unworthy love from their lives or dishonoring their souls. Their love had been belittled, or betrayed, or it had been flung aside as a common thing, or it had been dragged in the mire. It had been soiled, and they would no longer give it heart room, so they burned it, saying nothing to any one, but such will carry the marks of the fire till they die. Of these Tennyson was thinking in the *Holy Grail*, when he described:

Such a fervent flame of human love
Which, being rudely blunted, glanced and shot
Only to holy things, to prayer and praise,
She gave herself to fast and alms.

This is the transformation of love which, having been sent to the stake for conscience's sake, obtains the martyr's ruby crown.

Within this life the most pitiable of all tragedies, and the most helpless, is a loveless marriage. Just as marriage approaches the estate of heaven for a man and a woman whose souls are one in faith and hope, so a marriage approaches the estate of hell for two persons who have no community of thought or faith. Where, for instance, a man of bright intelligence is tied to a coarse woman, or a spiritual woman united to an evil-living man, it is not wonderful that husband and wife should drift apart, and in the end come to hate one another. One can understand why some speak bitterly of life and rail against marriage. Others show a nobler courage in such a case, who hide their sorrow from the world and carry their heavy cross without speech, fulfilling the will of God with a proud patience, and having the nearer support of his favor till the kindly hand of death break the yoke.

After the victims of this cross providence—but at a long distance—are those who have loved and never been loved. It is surely a very hard lot to be dowered with a wealth of love and find none to receive it. We pity him who takes out a bundle of faded letters and reads them with vain regret, but he is far more to be pitied who has no token because there has been no lover. Ah, the silent sorrow of lonely hearts which have never tasted life's cup of joy! Yet how evident and beneficent their mission in the world, how surely they have fulfilled it! There may be unmarried people who are sour and repellent. If so, bear with them who have sustained a severer loss than friends or goods. But they are not typical of that kind who have the warmest hearts in all the world, who are the chosen refuge of every needy unfortunate, from boys in scrapes and poor people in need, to men and women with some secret sorrow to tell into a sympathetic ear. Their love has not been centered on one, so it embraces a hundred; their interest has not been narrowed to a single home, so it ranges through a city; no lover has monopolized their devotion, so it is poured on the body of Christ. The alabaster box that had been laid aside for a great occasion has been broken, and the house is filled with the odor of the ointment.

BICYCLES AND ELECTRIC CARS VERSUS SUNDAY.

BY REV. C. H. HAMLIN.

Since the arrival of these means of travel many people have become alarmed for the future of the Christian Sabbath. Is this fear reasonable? The Sabbath is an item of inspired jurisprudence, established by now more than three thousand years of successful experience. Its basis is its adaptation to the nature of man. There is no occasion for alarm until human nature changes, when all sorts of mischief may be expected. The present difficulty is not due to any change in human nature, but arises because man's larger control over the forces of the physical world gives him more opportunity to manifest all the nature he has. If some of it happens to be bad, its evil certainly becomes more conspicuous.

When we are alarmed at the course of affairs, we are all too ready to assign the cause to the deterioration of human nature. Thus, when curfew legislation increases in the West, ponderous editorials are published upon the decline of the American family and the irresistible tendency of free institutions to degenerate. The whole matter is probably simpler than the profound editorials, as truth is apt to be. The streets are lit by electricity, and under light almost as good as daylight the children play in the streets and, childlike, never know enough to go in until called.

Out of sight, out of mind. The children no longer under foot, their comfortable parents enjoy their quietness, and wisely (?) don't call them in until they must. If our ancestors had had electric lights they would have had electric difficulties, and even without the lights they attempted curfew laws and for people no longer children. Our unprecedented phenomenon indicates no degeneracy of human nature, but only the arrival of new circumstances and, in the presence of those circumstances, a certain laziness of human nature which, however deplorable, is not new. The present alteration in the observance of Sunday is no epidemic of sudden human degeneracy, but the outbreak of electric cars and bicycles, with State roads as the consequence and corollary of bicycles. All these things have come upon this generation. As a result young blood that has always wanted to travel and lacked the means now finds the opportunity of rather extensive travel upon the Lord's Day, and the long-desired privilege is used with the eagerness of all new and unexpected occasions.

Add to the situation the influx of an immigration from the continent of Europe sufficient to deprive that way of spending the day of any singularity, and the indulgence suddenly becomes extensive; many are perplexed and some, becoming impatient with electric cars and bicycles as the source of innovation and difficulty, devise censure and rebuke. Well, cars and bicycles are machines and there is no moral quality in dynamos or rubber tires. The progress of invention cannot be reversed because some of its incidentals are untoward. We shall have to take advantages and disadvantages together.

It is an occasion for instruction. Our young people are human and therefore open to the reasonable considerations which have hitherto inclined men to believe that a Sabbath was worth while. They do not wish to forfeit for an outdoor holiday the Christian heritage of their fathers, with its vast generation of motive power toward all righteousness. They will have to be told that while exercise upon their wheels will develop just as much muscle upon Sunday as upon any secular day, they cannot have the whole day for the body and also for the spirit. Between the two they will have to choose. They can develop either heels or head, but not both at the same time. Unless their Sunday use of the wheel leaves time and strength for their soul, their soul will wither.

It will have to be stated that a Sunday ride

upon the electrics will ventilate their physical systems as thoroughly as a ride upon any other day of the week; but that if they allow it to interfere with regular attendance upon their church, and the habitual discharge of their duty in the instruction of Sunday school classes, and in sustaining Endeavor meetings, that then the currents which fertilize the souls of men will be underfed, while those which develop the flesh will be overfed, with the inevitable results.

It will be objected that such a course is not radical enough; but is anything else reasonable or practicable? If this course is both, then a failure to believe in the sufficiency of preaching it amounts to a belief that God has failed to make men accessible to a true and kind presentation of the gospel. It is not well to believe that humanity will remain permanently inaccessible to right reason. When people no longer respond to right preaching then more than the Sabbath, and not less than the foundations of human society, will be in danger.

RECENT IMPORTANT DISCOVERIES IN EGYPT.

BY S. E. BRIDGMAN.

Egyptian archaeologists are rapidly adding to the knowledge of the past of that wonderful country by excavations now progressing under Prof. Flinders Petrie and others in various parts of the land. Armies of workmen are busy in Upper and Lower Egypt and are often rewarded by most valuable finds. On the island of Philæ, above Assuan, we were shown a few weeks ago two tablets, *in situ*, just discovered, not far from the temple of Isis near the ruins of the old Coptic church. These have been hidden for centuries under great hills of sand. We copy the story as given by one of the explorers, a graduate of Beirut College, under date of March 6, at Assuan:

I inclose a photograph of a stone recently discovered on the island of Philæ. The two pieces of the granite stone were lying in the pavement of a Roman temple discovered at the north end of the island. The great importance of the stones is derived from their being the first stones (one and two-thirds meters long by half a meter each) found up to date with Latin inscriptions upon them, together with hieroglyphics and Greek. Captain Lyons, who has in charge these excavations, and Mr. Borchardt, a German architect from Berlin, decide that these two stones were originally one whole piece and that it must have been sawed into two by the fanatical Copts when they took possession of the island after the evacuation by the Romans.

From a historical point of view they eclipse in importance even the famed Rosetta stone, each line of the inscription being full of historical facts, whereas the Rosetta stone and others of this kind have their inscriptions limited to religious matters. The inscriptions speak of a revolt which occurred in Thebes and which had spread as far as the Nubian frontier. Cornelius was sent with an army to suppress the revolt and on his way conquered five cities, among which are mentioned Diospolis, Magna (Thebes) and Coptus. The remaining three cities, namely, Boreis, Cernice and Ophion, are now unknown. Cornelius, on his arrival at Nubia, captured the ambassadors of the Nubian king and kept him as captive that the fires of the revolt might not be rekindled. The temple in which the stones were found is a Greek one and in the name of Augustus and is now demolished. The great granite columns, once so stately with their beautiful diorite capitals, had been pulled down from their granite pedestals, which are marked with the circumference of the base of each.

During the four months of excavation we have continually been observing the inimical traces of the fanatic Copts who have not left a single corner untouched or a figure not disfigured. Only yesterday we found a small granite column, two meters high and over a foot in diameter, with a beautiful detached capital. The vertical hieroglyphic lines say that Ptolemy VII. has built an altar for his beloved mother and erected pillars around it as an ornament. Captain Lyons has also found four temples utterly pulled down, three of which have only their paved floors left. As these scenes come daily before my vision the Copts, in their strange and fanatical irruptions into the regions of art, appear to me "as

pigmies rummaging the armories of a giant and contending for the possession of weapons which they could not wield." Most of their rubbish houses are built on the island of sandstone hewn down from the Ptolemaic temples which still retain their grandeur and lord it over the insignificant churches of the Copts, whose stones had once been snatched from the ancient temples.

I may add that Professor Petrie has just exhumed a most important tablet, but it has not yet been lifted from the pit.

Beirut, March 21.

THE KURDS OF ARMENIA OR THE CHRISTIANS OF AMERICA?

BY REV. W. A. FARNSWORTH, D. D.

To the Patrons of the A. B. C. F. M.: Which are the most effective co-workers in arresting the Lord's work? For many months the civilized world has stood aghast at the horrors reported from Asia Minor. Faithful servants of the American churches have endured almost everything but death, and that in some cases they have looked in the face and momentarily expected. Many of their fellow-workers have been killed. The noble pastor of the church in Oorfa, a very accomplished man who studied in Germany, and more than half the members of his church have fallen by the bullet, the scimiter or the bludgeon. Amid all the horrors of two massacres one lone woman, your servant there, remained, an angel of mercy, caring for hundreds of wounded and feeding and clothing thousands. What she has seen and suffered is in some regards more than equaled by the experience of some others. They have seen their dwellings, with all their furniture and clothing, books and precious mementos, plundered and burned by a mad and bloodthirsty mob. They have seen noble educational institutions, the product of years of heroic effort on both their part and on the part of their fellow-workers, destroyed by the same mob. Places of worship built with a little help, it may be, from funds of the American Board, and with great sacrifice on the part of their fellow-Christians, have been, some of them, destroyed, some of them converted into stables and others into mosques. It would seem as if the very demons of hell had been let loose and commissioned to destroy the people who are called by the blessed name of Christ. These scenes have been witnessed in a large part of Asia Minor, a region of about 240,000 square miles. Tens of thousands have been murdered, some of them in ways too horrible to name. As a consequence all business in that land is now paralyzed and hundreds of thousands of men, women and children are suffering from hunger and nakedness and cold.

We find it difficult to express in words our horror of these things. How we abhor the actors in this fiendish work! Savagery has triumphed over civilization, Islam over Christ. Terrible is the wound which evangelical Christianity has suffered. Your servants—the missionaries—throughout that land have suffered about as much, it would seem, as it is possible for human nature to endure. Surely you would not knowingly add to their sufferings. Some of the native preachers, pastors and teachers have died as martyrs, but many of them still live and their suffering is even greater than is that of the missionaries. You do not wish to add to their load of sorrow and suffering. Pardon me, dear friends, when I say that, unconsciously it may be, but really, you are even now adding a tremendous burden to that which is already crushing your brethren, both missionary and native. Hear what a missionary lady writes from Casarea:

March 16 It is such a beautiful, sunny day, the first day of Bairam [the Turkish feast to which they had looked forward with very great fear]. So far we see or hear of no disturbance and we have strong hopes that there will be none. But, alas! our hearts are heavy and sad nevertheless. We hear of a terrible cutting

down in our Board's appropriations for native agency, a fifty per cent. cutting down.

What a dreadful blow to the work at a time when much more than the usual amount is really needed to help the people, who will be unable to do as much as usual for the support of their preachers and teachers! After all that the sufferings of this land have cost, this seems almost "the unkindest cut of all"—that the Christians in America cannot arouse themselves and deny themselves enough to help on the work of Christ in this land, but must allow the awful word, retrenchment, to sound in our ears. This is calamity heaped upon calamity, and how can we bear it! I thought we were crushed enough already, but it seems that there is more to follow.

This is a heartfelt cry of one of your servants in one station very mildly expressed. Every one of the missionaries of that station and every one of your 153 American laborers whom you have sent to that land is shocked, stunned by the report of that reduction. And what think you of their 800 fellow-workers—pastors, licensed preachers, teachers, colporteurs, Bible readers and translators—to whom this means, now when many of them have been plundered, aid of but fifty cents where we have before given a dollar. To many this means starvation. Remember that formerly there was little business to which any one might turn. Now all business is utterly paralyzed.

When the Prudential Committee, which is simply the servant of the churches and practically obeys the orders of the churches, distributing your gifts, sent out that order for a fifty per cent. reduction the missionaries in Constantinople immediately held a consultation and they sent back to the committee very bitter cries. Mr. Dwight says:

I feel that all these discussions of the means of maintaining in the interior the missionaries who have suffered so much in order to hold their posts bid fair to be nullified by the necessity of cutting down the appropriations by fifty per cent.

Thus he fears that what the Kurds could not accomplish this reduction will. Dr. Greene says:

Your letter announcing that the Prudential Committee had cut off fifty per cent. of the estimates of our mission for native agency was read to a full meeting of the committee *ad interim* last Monday, and gave us a dreadful shock. We should not dare, dear Dr. Smith, to communicate such intelligence to our prostrated Armenian communities. For one, I would rather, a thousand times, be recalled than do it.

Has any missionary wished to be recalled because of the work of the Kurds?

Hear what Dr. Herrick says, when speaking of this same reduction:

And now how shall we communicate to our brethren and sisters in the interior, and through them to our orphaned and desolated churches and congregations, the news? How shall we ring out the knell that their brethren of the American churches are to give them for 1896 but half of the reduced sum of 1895? This will close our churches, scatter the congregations, break up schools, paralyze our publication work. . . . We take the responsibility, till we can hear from you again, of paying salaries on the former basis, of not joining the Turk in destroying or closing chapels, schools and the press. The Turkish scimiter kills only the body. We cannot go further and kill hope and faith and courage among our heart-broken people.

Nothing but the failure of the churches in America to furnish the funds necessary to carry on the work of the Board could compel these men to utter such bitter cries. They are neither cowards nor alarmists. In these times that "try men's souls" they have brought new honor to the name American.

Now, my dear brethren, friends and patrons of the American Board, what reply shall the Prudential Committee send back to your agents in Constantinople and through them to the 800 native laborers in the three Turkey missions? That committee is simply your agent. It speaks for you. If you say, "We are too poor to do more," must not the result be far worse as regards evangelical Christianity than all that has been accomplished by the savagery of the Kurds?

Lawrenceville, N. J., April 15.

The Home

THE SONG SPARROW.

BY IDA WHIFFLE BENHAM.

Listen! from yonder maple tree in bloom
The sparrow pours abroad a rivulet
Of dancing notes to make the soul forget
Tempest and frost and all the hours of gloom.
The bird is wise; he sings above the tomb
Of buried hopes, of buried sweet regret,
"Sweetheart!" he sings, "the world is happy
yet!"
And wakes the morn to laughter and perfume.

'Tis such a miracle, this rapturous change
From winter to the glory of the spring,
Almost it seems beyond my glad belief.
How shall I grasp the truth, familiar, strange—
The bough transformed, the worm on azure wing,
The joy new-risen from the old grave of grief!

An artist's wife when riding through a rural neighborhood with a friend pointed out a house which was painted in colors that ruined each other. "O, the people who live there don't mind it," said her friend. "But think of the soul a person must have not to mind," was the reply in tragically earnest tones. It is not just, however, to press this judgment, as in many homes the women, who are most capable of deciding such questions and who suffer most from glaring inharmonies, are not consulted. Then, too, the purses of our housekeepers are not usually so well filled as to allow great freedom in artistic furnishings. For these two reasons women have not studied to educate the artistic side of their natures or to express their "souls" by their surroundings. But the educated mind can turn a small amount of money to good account and by degrees make the home, indoors and out, a well equipped laboratory, shall we say, for developing true family life. Artistic reform in some of our houses, however, would consist not of new acquisitions but in eliminating objectionable, dust-catching contrivances that really add nothing to comfort or beauty. Of course there are certain dear old household possessions which may not harmonize with their surroundings, but these should be the last to go.

Much oftener than in years past do we hear wealthy parents say, "I want my daughter trained to self-support and thus fortified against sudden reverses of fortune." Is there not a danger of carrying this idea too far? Do the fathers who stand ready to expend hundreds of dollars for the special training of their daughters to fit them for self-supporting positions which they may never fill realize the neglect in general development which the girls suffer within their own homes? Yet every business man recognizes the fact that, in a boy, habits of precision, accuracy, thoroughness, attention to detail and other homely virtues, go a long way to supplement the lack of special training, and constitute a good foundation for future success. Similar qualities in his sister may be developed by making her responsible for the actual doing of regular household tasks, or for her intelligent and personal supervision to see that they are properly executed. One who has had the care of planning the meals for the household, kept her own wardrobe in repair, balanced weekly accounts, kept closets and drawers in order and attended to the numberless details which are so necessary to the well-ordered home, stands a better chance to earn her living, if the emergency arises, than one who has neglected this

commonplace means of self-culture and relied wholly on technical knowledge.

THE SCIENCE OF FOOD.

VI. CONDIMENTS AND FLAVORS.

BY M. V. SHAHER.

"Whatever pleases the palate nourishes" is a maxim as ancient as the time of Democritus. Modern science has proven the truth of this maxim and shown why condiments are no more necessary in the palace of connoisseur than in the hut of barbarian, why they are as eagerly used by the natives of Labrador as by the swarthy sons of the tropics, why they are the property of Mohammedan, Confucian, Buddhist, Gentile and Jew, of all castes, races and civilizations. Acting principally upon the nervous system through the sense of smell, condiments stimulate the flow of both the saliva and the gastric juices. They materially aid digestion, and the familiar phrase, "to make the mouth water," states a physiological fact. These are some of the sentiments uttered by Dr. Green in her admirable book, *Food Products of the World*. Like the animal we have used instinct and taste to guide us in the selection of our food, but the time has come when thought and reason should take their place. To the law of natural selection we are indebted for much that is good, but to the palate, which may be said to be the synonym for taste, we owe some unhygienic practices.

Though condiments have been known to all nations from time immemorial and their use has been a physiological necessity, they have been more instrumental in the development of a satiated palate than almost any other one cause. The trend of civilization has been toward greater variety, more complex dishes and more highly seasoned food. After primitive man learned that one savory herb improved his pot of stew he discovered that two and three and more added to the flavor, afforded him a new dish, as it were. His civilized brother has not fallen behind in number, and even to the most delicate and varied of flavored meats, terrapin, he adds mace, salt, pepper, sherry and all the rest of the collection of condiments.

How far we may go in the use of high seasoning depends upon individual capacity to digest. Unquestionably condiments stimulate appetite and force us to eat more than we need and to eat what we ought not. From mild flavors we grow to want pungent ones. Digestion is over-stimulated, becomes weakened by overwork and the natural sequence follows. On the other hand, tasteless food is no more a natural food than is the highly seasoned. Although experimentation has shown that meat entirely without seasoning is wholly digested, yet this does not prove that the digestibility of food does not depend upon its palatableness. We know too well by experience that it does for most of us. Unseasoned food is digestible, but nature has given the palate in order to stimulate appetite. Without it we do not eat and only in the abuse of it are we at fault.

No greater test proves the skill of a cook than the use of condiments. Of all seasonings salt stands first. The ancients gave preference in their cookery to the aromatic herbs, but salt with them was the "condiment of condiments." Salt is a physical necessity, second in importance only to water. Man and beast need it. Cattle die for want

of it and wars have been waged because of it. Though salt beds are so abundant in the world, yet we have been the victims of adulteration. Rigid inspection, however, has corrected the abuse almost entirely, as it has in other manufactured seasonings. Pepper, mustard, cinnamon, spices, etc., have been so grossly adulterated that our digestions, without doubt, have often struggled with powdered bark, sawdust, hulls and other uncongenial substances. A little pure spice is an aid to health, but much and impure is fatal.

Germans use an extensive list of garden herbs, while the French draw from the whole world's supply. The Chinaman clings to his combinations of various spices like a true ancient that he is. His "soy," or "shoyer," another name for our ketchup, we are told, is used throughout the East, but is best from its native heath. Its basis is the soy bean cultivated since primitive times in Japan. It is so much in demand that in Japan alone there are 10,682 firms engaged in its manufacture. The Japanese use it at every meal.

The list of condiments covers an extensive ground, but literature abounds with their history and we who use them should "run and read." For instance, the Spanish proverb, "Four persons are necessary to the making of a salad dressing—a spend-thrift for oil, a miser for vinegar, a counselor for salt and a madman to stir it all up," is one of many bits of food literature such as may be found for the seeking.

FRESH AIR STUDIES.

FIRST FRUITS OF THE EARTH.

BY H. E. PARKHURST.

When daffodils begin to peer,
With height! the doxy over the dale,
Why, then comes in the sweet of the year;
For the red blood reigns in the winter's pale.
—Shakespeare.

Spring's pioneer flowers, like the world's pioneer workers of every sort, are greeted with peculiar admiration. Besides, there is a marked vigor and something like personality in those alert plants, which are so eager for life that they almost crack the earth's frozen shell to thrust out their bright eyes. The names best remembered through the year are spring's first arrivals.

All flowering plants are divided into the two great classes of exogens and endogens, which comprise, respectively, the more elaborate and the simpler types of such vegetable growth as develops a true blossom, from which are excluded ferns, mosses, lichens and sea weeds. It is the endogens, the underlings, that take the initiative in spring's botanic display. To the undermost of our nineteen endogen families belongs the commonest and humblest herb, grass, that needs only a sheltered spot and two broad smiles of the sun to awake a vivid flush in February. For early brilliant blossoms we are much indebted to another, the amaryllis family, also endogens, with its three favorite species: first, that jewel of all the poets, the golden daffodil—rooted sunshine, baby suns giving their mite to warm and beautify the earth; next, those lesser lights, jonquils; and, thirdly, the dainty snowdrop, that carries into spring the pure taste of winter without its coldness. An equally delicate species is the lowly but conspicuous crocus, whose violet, yellow, white and purple cups seem to stand directly on the ground like earthy bubbles.

But the earliest stir of plant blood is found, not in leaf nor blossom, but in the freshening tints of various kinds of bark. Some birches become bronzed, willows brightly yellow, prominently marking the landscape, while certain briers and osiers gradually redden until, by the end of March, their bare branches glow like coals of fire—a "burning bush."

The best pleasure of spring botany is experienced only by the elect—those who put on rubber boots and roam through the ooze and splashy blackness of a swamp; for it is here that endogens, which have an immoderate partiality for water, find their paradise, and, amid decaying leaves and foul earth, the delicate tint and tissue of many an upspringing blossom is no inapt emblem of a disembodied spirit emerging from its clay. In such surroundings, or in somewhat dryer but rich woods, one finds many representatives of the lily family, including the trillium or wake-robin—one species with dark purple, another with pure white petals—and the dog-tooth violet, which is not a violet at all, but like a minute yellow lily with curiously spotted leaves, and the whole plant rather insulted by being called "adder's tongue." Later comes the popular and cultivated lily of the valley, Solomon's seal, true and false, and the Indian turnip, with its curious over-arching spathe, not a handsome but an interesting and ingenious notion of nature. Early in April a large bush or low tree called spice-bush is entirely covered with sweet-scented yellow blossoms before any leaves appear. Squirrel corn has a pretty blossom resembling dilytra, and gets its name from its root consisting of several yellow grains instead of a single bulb. About the middle of April one can find the anemone, violet, early saxifrage, spring beauty and hepatica. All of these last named are in the higher or exogenous division, which furnishes by far the larger proportion of inflorescence throughout the year.

BENJAMIN FRANKLIN.

BY JEANNETTE A. GRANT.

"I cannot place Franklin second to any other American."—*Horace Greeley.*

Benjamin Franklin was born with a genius for success in its best sense. In looking into his history we are not surprised to find that he was a "Sunday child," the date of his birth being Jan. 6, 1706. To good old Boston town belongs the honor of being his birthplace and boyhood home. Many a recent pilgrim has sought in reverent mood the few relics that tell of the illustrious boy, whose fame is world-wide. Few, indeed, are the relics, but every American boy and girl should know about them.

In his boyhood we find him far from perfect. He was a good deal like all other bright boys. He liked his own way and sometimes took it, though always sorry afterward for the pain he caused his parents and striving with all his might to make amends. He was fortunate in having a good inheritance from upright and intelligent ancestors. From his father's family he inherited the sturdy traits of a long line of English freemen, who followed the manly and muscular trade of village blacksmiths. His father was their worthy descendant, a man of many accomplishments, wise, genial and agreeable to look upon. His opinions were much prized by his townspeople and his house was the resort of the most influ-

ential men of the town. Franklin's mother was a daughter of Peter Folger, a man much honored for his learning and advanced views. Benjamin was his father's tenth son and used to recall sitting at table with twelve other children, his brothers and sisters. It was a loving and cheerful family circle and remained a bright memory to Franklin throughout the years of his long and eventful life.

His father wanted to make him a minister but with his large family found it impossible to send the boy to school after his tenth year. So poor Benjamin, who was fond of books, had to leave school and go to work in his father's soap and candle factory. He did not like the work at all and grumbled about it, but was sensible enough to listen to his father's advice and try to do his best. Years after he recalled his father's frequent quotation of the proverb: "Seest thou a man diligent in his calling, he shall stand before kings." The words had proved true and the boy who tried to be faithful to his disagreeable duty had indeed been called to appear before kings and nobles and the wisest men of the day.

With all his hard work he contrived to find time for his beloved reading and for the sports that boys enjoy. He was fond of swimming and could perform more feats in the water than any of his boy friends. He made a pair of paddles to wear on his hands, shaped like a painter's palette with a hole for the thumb. With these he was able to swim rapidly but he found that they tired his wrists. At another time, while flying a kite, he decided to take a swim in a neighboring pond. So he tied the string of the kite to a stake at the edge of the water letting the kite remain in the air. While swimming it occurred to him to take the string of the kite in his hands and lying on his back in the water allow the kite to draw him about. This sport he enjoyed for some time, occasionally being obliged to stop and let the kite mount a little to make up for the strain upon it.

The books that Franklin enjoyed while yet a lad would hardly interest a boy of today. But that only proves that with too many books to choose from young readers are unable to cultivate their power of application. His first book, which he dearly loved, was Bunyan's *Pilgrim's Progress*, and upon this work he modeled, to some extent, his own style as a writer and speaker. Then there was a volume written by the author of *Robinson Crusoe*, called *Essay upon Projects*, which was filled with plans for doing good to everybody by improving the laws and methods of transacting business, for instituting benevolent societies, making good roads and improving the schools. These projects have been carried out in most civilized countries since the time of Defoe, and Franklin's great interest in all kinds of improvements shows that he read carefully and pondered the subjects well.

Another little book of a serious nature was written by the great Cotton Mather and was called *Essays to Do Good*. To this Franklin said he owed his desire to be a good and useful citizen. Certainly no one ever lived up to his convictions any better than he. With all his great responsibilities of state affairs and his efforts for large enterprises, he was never too busy to do little acts of genuine kindness to those about him, or to write friendly letters to those from whom he was separated. Many a

man courted as Franklin was would have assumed unapproachable manners, but he was always cheery and unaffected, an inspiration to the company about him. His was the dignity of a truly noble character.

Franklin's father thought every boy should be taught a trade whereby to support himself. Circumstances led to Benjamin's becoming a printer, and this proved just the business for the youth who was so fond of literature. He learned his trade thoroughly and was a most successful printer, editor, compiler, publisher, bookbinder, bookseller and stationer. He made his own lampblack and ink and advertised them well, together with various other wares. This he did in his newspaper, the *Pennsylvania Gazette*, which was the best newspaper of its day. His career as a business man lasted twenty years, from 1728 to 1748, and was carried on in the city of Philadelphia, whither he went at the age of seventeen and for a time worked for others.

It would take a long time to tell of the endless public and private enterprises that Franklin was engaged in during this portion of his life. People began to have such confidence in his judgment that any scheme to which he put his name was sure to become popular. Through his influence the streets were lighted, paved and kept clean, fire companies were organized, libraries, schools and hospitals were founded. When he was about thirty-four he invented the famous open stove, which still bears his name. He refused the patent on his invention offered by the governor of Pennsylvania because, as he said, we enjoy great advantages from the inventions of others and should be glad of an opportunity to serve others by any inventions of our own! You see Franklin not only believed in the Golden Rule but put it into practice. He always tried to make things better for his fellowmen. Even smoky chimneys were of interest to him and he wrote an essay to tell people how to build their chimneys in a way to avoid the smoke trouble.

What Franklin did to make his country respected and honored by foreign nations is recorded in our history. No other man sent on his missions to European courts would have had the patience, tact and thorough good will that made him so successful. It is delightful to read about his life abroad, but it thrills us with joy to find that, after his work in foreign fields had been accomplished and he had come back to his native land, an old man of seventy-nine, he was as ready as ever to serve the people who could not get along without him.

In these days of clubs for young and old it is interesting to read about the young men's club organized by Franklin when he was about twenty-one. It was called the Junto and had a local nickname of the Leathern Apron Club. In its far-reaching results it was like our modern Young Men's Christian Association but, like everything Franklin carried on, it was original and unique.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting?—*George Eliot.*

A SENSIBLE LUNCH FOR TRAVELERS.

One of our contributors criticises an article entitled *A Hearty Lunch*, which appeared recently in this department, on the ground that nearly all the edibles recommended were sweets, and offers a bill of fare which may be less æsthetic, but is surely more hygienic. She says:

Few women can ride for twenty-four hours in the steam cars without being greatly fatigued, and if that day grows into two, three or four the tired traveler certainly needs food more nutritious than cookies, frosted cakes, tarts and turnovers. Sweetened food is rarely satisfying, especially for one who is weary, and, if my own experience and that of friends count for anything, I may say that the traveler turns with almost loathing from the sweetened preparations which are too often put up, with mistaken kindness, by loving hands.

May I not, in imagination, empty Helen Parker's lunch-box and fill it again with what I think would be more appreciated by the ordinary traveler? Mrs. Blossom's sandwiches we will put back, as they are always desirable for any lunch, or, if the journey be a long one, put in the uncut rolls and a little porcelain jar of butter, another jar being filled with chopped ham seasoned with mustard, vinegar and salt, and let the tourist prepare her own sandwiches. Olives will be relished with the bread and butter and should always be included, also sardines with the accompanying lemon, while delicious stuffed eggs—each one daintily wrapped in tissue paper—should by no means be forgotten. Thirst nearly always increases during travel and the system craves acids, which may be supplied by oranges, apples or other fresh fruits. A bottle of lemon juice will be a most welcome addition, a little of it to be added to each cup of water which the traveler drinks.

Jelly and crackers are sure to be appreciated, although when at home one would not think of such a combination. But let the jelly be a variety which has "tartness" and the crackers the finger-shaped variety, long and narrow. If cakes must be added let them be as plain as possible, but I should leave them out altogether.

If you think my bill of fare less acceptable than Mrs. Blossom's, just submit the question to any sensible physician and see what he will say.

E. S. W.

CHILDREN OF THE DESERT.

The members of *The Congregationalist's* Oriental Tour, and possibly others, will be interested to know of the little school at Gormah, Egypt, across the river from Luxor. The ladies of that party will remember leaving a sum of money with Mrs. Nichol, wife of the Luxor missionary, to use for the children of the desert, who could not cross the river to come to them. A letter lately received from Mrs. Nichol mentions that twenty were attending the school, of whom nine were girls. The little girl Zenobia, who so won the hearts of members of our party, and in whose interest the thought of the school was first developed, unfortunately, is not among them. The missionary's wife has made special but unsuccessful efforts to find her, and writes: "Perhaps she has been married and gone to another town, or perhaps she has gone to another town with her mother. I saw her once since you left and gave her your

message. She was all smiles and said you were a 'nice lady, good lady.' This is the last I have seen or heard of her."

But we hope that little Fatima, Achmet and the others, who ran with their water jars by the side of our donkeys, may still be benefited by having a teacher among them. Though the missionary's wife does not say so, we are sure that her gold pieces for this purpose must have vanished, and we are also sure that the founders of the school will not want to abandon it. A little money goes a great way among these poor people, and some of the party having already expressed a desire to send more, we will gladly put with it and forward any sent us for that purpose.

H. W. D.

ODDS AND ENDS.

The question whether or not disease is disseminated by books in public libraries has been twice investigated by the American Library Association, and in no instance was it able to trace spread of disease to this source. In 1872 a severe epidemic of small pox prevailed in Boston, whose public library has an annual circulation of more than 2,000,000 volumes. A medical man of large experience then proved beyond a doubt that in no case was the infection connected with the use of books. Nevertheless proper precautions should be taken to disinfect books and to burn those which have been handled by scarlet fever patients.

One of our gentleman readers objects to a code of manners for men that is adapted only to women. For instance, he claims that those of his sex who wear a full beard or moustache should be allowed to tuck a napkin beneath the chin whenever circumstances seem to require. It need not be kept there during the entire meal, but a man should be allowed the liberty to adjust it according to his own estimate of danger to his clothing, and subsequent mortification on account of accidents at mealtime. Furthermore, the effort to avoid accidents, he maintains, hinders one from being as easy in conversation at the table as good breeding requires.

Additional interest is given to the sketch of Franklin in another column from the fact that a commemorative tablet has just been placed on the house which he occupied in Paris. At the time it was situated in Passy, then a village four miles from the city, but the structure is now a pavilion, near the entrance of a garden, in the Rue Singer, and at the further end of the garden is a large modern building occupied by a Jesuit school. Tradition says that Franklin's was the first house in France on which a lightning conductor was erected. When the aged ambassador started to return to America he was too weak to bear the jolting of a carriage and Queen Marie Antoinette placed at his disposal one of her litters, borne by a couple of Spanish mules, by which he was conveyed to the port of embarkation.

Ninety families from the tenement house district in New York city last summer engaged in farming on the 300 acres given for that purpose on Long Island. The person who made the greatest success was a woman. *The Altruist Interchange* says of her:

She had only one-third of an acre and the same proportion of fertilizer as the others. She worked early and late, kept her own land in fine condition and pulled up the weeds on her neighbors' farms. These she dried, burned and then used the ashes to enrich her land. In this way she raised a splendid crop, potatoes, cabbages and Brussels sprouts being her specialties. By her efforts she succeeded in helping her husband to dress better, work better and get a better position, and now they are saving, with the \$134 she made for a nucleus, the money to buy themselves a place out of town, where she can go on with her work of farming.

Closet and Altar

Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!

Thou Life within my life than self more near!
Thou veiled Presence infinitely clear!
From all illusive shows of sense I flee
To find my center and my rest in thee.

How can I call thee who art always here?
How shall I praise thee who art still most dear?

What may I give thee save what thou hast given?

And whom but thee have I in earth or heaven?
—Eliza Scudder.

Christ, the Spirit, is with us, and he is with us today. But are we in harmony with that Spirit? What we need today is contemplation, pious meditation. If we could take a morning hour and an evening hour and devote it to communion with God did it ever occur to you what wonderful Christians we might be? The need of the day is that the pew and pulpit should have more time for contemplation.

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities the possession of the few rather than the realization of the many.—*Dr. Parkhurst.*

In the home of God, of which Christ speaks, we shall all find God. We shall find him always; find him without painful and wearisome search; we shall never lose him. In what ways God will make his presence perceived and felt by us we cannot tell. But to those of us whose chief trouble is that our vision of God is continually clouded; that our sense of his presence is dull and vague at the best, and is often lost altogether; that we are so wanting in love for other men and in spiritual perception that we fasten upon what is most imperfect in them, are vexed by it, irritated by it, repelled by it, instead of seeing in them possibilities of an infinite perfection . . . to those of us I say whose chief trouble it is that we seem to be living in a world where everything conceals God from us, it is a hope which kindles the heart to rapture that the time is coming when we shall live in a world where everything will reveal him.—*R. W. Dale.*

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love,
And all is well again.
The thought of thee is mightier far
Than sin and pain and sorrow are.
—Samuel Longfellow.

Heavenly Father, be with me this day in my going out and in my coming in. Make me watchful and circumspect in my walk and conversation. Put thy fear into my heart that I may be kept from sinning against thee. Direct me, O Lord, in all my doings, by thy gracious spirit, and further me with thy continual help: that in all my works, begun, continued and ended in thee, I may glorify thy holy name: and finally, by thy mercy, attain unto everlasting life, through Jesus Christ our Lord. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

36. CHARACTERISTIC INITIALS.

[Names of well-known men and women living and dead.]

1. He Made Search. 2. Notes, Words. 3. Best Broadcloth. 4. Thoroughly Humorous. 5. Great For Talk. 6. England's Bright Bard. 7. Delayed Long. 8. Hard Working Brother. 9. Thoughtful American Electrician. 10. Helped Beat Slavery. 11. Attuned Trumpeter. 12. Honest Grumbler. 13. Popular B shop. 14. Lady's Suffrage. 15. Joyful Lark. 16. Devoted, Loving Man. 17. A Dear Tender Woman. 18. Winning Pleader. 19. Patriot Honored. 20. No Drink. 21. Choice Letters. 22. Just Greedy. 23. Brought Fire. 24. Cheers Many Dinners. 25. Classic Statesman. 26. Wears Well. A. H. B.

37. AN ODD MINERAL CABINET.

I would like to invite your attention

To the collection of stones which I show;
Some are common, and some that I mention
Are exceedingly curious, I know.

- 1-3. First are three that astronomers study;
4. Next, one where the fire sparkles ruddy;
5. Then one that rattles the windows in summer,
6. And one that greets to your house the incomer.
7. Here's one that the lawyers remember,
8. Another that cheers you in chilly December;
- 9, 10. Here are two for tobacco consumers,
11. And one for the prey of ill humors.
- 12, 13. Here are two for the bricklayer's mortar,
14. And one that accompanies water.
15. Here's the stone that's essential to wisdom,
16. And one that's the end of ambition.
17. Here is one that is hearty and healthy,
18. And one that may render you wealthy.
19. Here is one that you use when I'm talking,
20. And another you take when you're walking.
21. Here's one from the regions infernal,
22. And another from regions supernal.
- 23, 24. Here are two that distances measure;
25. Here's a poet to read at your pleasure;
26. Here's one that your shoulders must carry,
- 27, 28. And two that it in its turn may carry.
29. Here is one that is useful to writers,
30. Another that's known to prize-fighters.
31. This stills the wide waves of the ocean,
32. This bridles your horse's swift motion.
33. Here's one that is used by the jailer,
- 34, 35. And two that are known to the sailor.
36. Here's one for your footwear's repairing,
37. And one for my fine lady's wearing.
38. Here's one to invest your spare riches,
39. And one for the seamstress's stitches.
40. Here's one that's the tide of life's river;
41. Here's one for the bow and the quiver.
42. Here's the stone that to powder reduces,
- 43, 44. And two that the blacksmith most uses.
45. Here's the stone that in Ireland is noted;
46. Here's the stone that's a burden denoted;
47. Here's one for the walking match tally,
48. And one where the soldier-boys rally.

E. S. M.

38. DEFINED NAMES.

[All famous in literature.]

1. A lion's house dug in the side of a hill where there is no water. 2. A covering for the head.
3. A name that means such fiery things I can't describe the pains and stings.
4. The superior or head of an abbey. 5. Always youthful. 6. An American manufactur-

ing city. 7. A seven-footer. 8. A worker with a precious metal. 9. A mean dog 'tis. 10. What the meat should be doing in the oven. 11. Very fast indeed. 12. A young domestic animal.

13. Mamma is in perfect health, my child, 'Tis thus we name a poet mild.
14. As dark as possible. 15. A wonder. 16. A maker of barrels.
17. Each living head in time, 'tis said, Will turn to him, though he be dead.

A. H. P.

ANSWERS.

33. Simile, epigram, metaphor, apostrophe, exclamation, antithesis, metonymy, personification, allegory.

34. This is the author's answer: A Quiet Life, Memories, My Books, The Poets, A Gleam of Sunshine, The Rainy Day, The Light of Stars, Rain in Summer, Children, Flowers, The Sound of the Sea, Seaweed, The Wave, The Brook, An April Day, Moods, Maidenhood, The Lighthouse, The Open Window, The Fire of Driftwood, The Day Is Done, Castles in Spain, Autumn, The Hemlock Tree, Twilight, Woods in Winter, Afternoon in February, Snowflakes, The Evening Star, The Harvest Moon, Night, Sunrise on the Hills, Spring, A Day of Sunshine, Old Age, The Spirit of Poetry, The Secret of the Sea, Footsteps of Angels, The Celestial Pilot, The Goblet of Life, Something Left Undone, The Burial of the Poet, A Nameless Grave, The Children's Hour, To a Child, The Old Clock on the Stairs, Song of the Silent Land, Resignation.

35. Zebec. (Z-beck.)

Correct answers to No. 29 arrived very promptly from A. S. B., Kingston; G. O. Fay, Hartford, Ct.; H. L. B., Evanston, Ill.; H. H. Sherbrooke, Quebec; C. A. Porter, Windsor Locks, Ct.; W. H. Barrows, Southbury, Ct.; W. H. Black, Minneapolis, Minn.; H. H., New York, N. Y.; Nillor, Middlebury Springs, Vt.; L. B. Emerson, Brattleboro, Vt.; E. M. Stubbs, Rockland, Me.; F. E. Cotton, Woburn, Mass. Other solutions were hardly correct—one being "\$110.23 due town," and another "owed town \$16.89."

In the printed answer to No. 26 the word "Mendacity" should read "Mendicancy."

Solutions received to Tangles of March 26: P. Jennie Stone, Shelburne, 27, 28, 29, 30, 31; Mrs. G. E. Aiken, Newton, 31; D. E. Stone, Athol, 29; H. H. Ricker, Jacksonville, Fla., 29; F. E. J., Norwich, Ct., 31; Nillor, Middletown Springs, Vt., 27, 28, 29, 31, 32.

WHO IS A GENTLEMAN?

The question is answered somewhat at length by the late Cardinal Newman in these words:

The true gentleman carefully avoids whatever may cause a jar or a jolt in the mind of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great concern being to make every one at ease and at home. He has his eyes on all his company, he is tender towards the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against

unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From long sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and is too well employed to remember injuries. He is patient, forbearing and resigned on philosophical principle; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.

The common problem, yours, mine, every one's, is, not to fancy what were fair in life. Provided it could be—but finding first What may be, then find how to make it fair Up to our means. This world's not blot for us, nor blank; It means intensely, and means good; To find its meaning is my meat and drink.

—Browning.



This is the poor man's flour— "Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the rich man's because he can't buy better at any price. Makes perfect bread. A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

DEAR CORNERERS: To begin with I will insert two letters which the D. F. left out of the papers where they belonged. But he keeps sending me proofs of them, calling them "live matter." I should think a California boy on a burro would be very much alive!

I have also received some fragrant blossoms from the C. children in South Carolina, and Edwin L. writes from Sierra Madre, Cal.:

We have roses here in winter that you can't put your arm around, the bushes are so big. We have a burro and love to ride on him very much; his name is James Whitcomb Riley.

HAYRHILL, MASS.

Dear Mr. Martin: . . . We spent a week in Boston and saw very interesting things. Sunday we went to the Old North Church, where the signal lights for Paul Revere were hung out, and we saw two silver plates which King George gave the church. We visited the Art Museum and saw a raised map of Greece and a model of the Parthenon. We went into the Public Library. The staircase is of yellow marble. Half way up stairs are two very large lions, lying down but very wide awake. At the top of the staircase is a picture of the Seven Muses painted on the wall, which is very beautiful.

JULIA B.

I should like to have happened into the Public Library when Julia was there. Sometimes I wonder if the children whom I see there enjoying the paintings and statuary are not perhaps Cornerers. The other day, in another Boston library, I saw a boy whom I thought looked good enough to be a Cornerer—and, sure enough, a little while afterwards he came into the office to see me and proved to be a particular correspondent from the Connecticut Valley!

Do you remember that in the Corner of March 5 I gave you a batch of letters from "New Members," in alphabetical order, leaving off in the middle of the alphabet? Now I will go on with the list from that point, although in the meantime the division from A to N has filled up—but those must wait.

FAYETTEVILLE, N. Y.

Dear Mr. Martin: I want very much to be a Cornerer. May I? I am eight years old and I am in the third grade at school. I like to read the Cornerers' page.

HAROLD O.

WESTMINSTER WEST, VT.

Mr. Martin; Dear Sir: I read in the May B's letter in the Corner of Jan. 30 about her having ore from the Charlemont mine. I have some gold and silver ores from there, and also a specimen of the ore from which sulphuric acid is made. I have a cousin in Mt. Holyoke College in the class of '96. I enjoy the Corner very much. I inclose stamp for certificate of membership.

CHARLES P.

What treasures you have!

The next letter was written by a little boy in New York State to his father in Boston, but I happened to see it and begged permission to read it to you. He is eight years old, and this is probably his first experience on the typewriter!

Dear Papa: My Kitten that ran away, has come back again, he came back yesterday afternoon, he is awful big and not thin, the two cats do not like each other at all and wount agree, the little one is awful scratchie, we know it is he because he jumped up on the libery window just as he used to, I don't know which I like the best. The kitty that ran away, the biggest, cried tears came out of his eyes and he cried hard do'nt you think it was funny that he should cry when he got back again and that he should come back after being away so long, gaga (doubtless home dialect for *Grandma*).—Mr. M.] thinks that somebody took him away and he found his way back here. I am getting along finely at school, I got the composition medal, it is given out once a month and I got it, Margaret has had it, the real medal, twice and may have it again. I thank you for the stamps very much, I have made 5 cents on stamps and traided a good many. Is either of the composons spelled

right witch of these is right or are neither, composon or composhion. I hope that you can read this even if it is so mistaky.

Your loving LAWRENCE R.

Persevere—you will be one of D. F.'s composhitors by and by!

HINSDALE, N. H.

Dear Mr. Martin: I should like to join the Corner if I may. I like to read the little letters very much. I will be ten years old next September. I go to church and Sunday school and Junior Society.

Your loving friend, EMMA R.

KANSAS CITY, MO.

Dear Mr. Martin: I want to be a Cornerer very much. I am nine years old and am in the fourth grade. We used to have a Maltese kitten and we called him Tigliath-pileser, but now we have a black cat and papa named her Snowball. Next door is a big, black, curly-haired dog, whose name is Lion. Across the street is a goat. The goat came up in our yard one day and Lion was there too. Lion backed away from the goat, not liking its appearance. I guess you can imagine how it looked. Here is something my little sister Helen said at kindergarten the other day. The workmen are just putting in the gas-pipes on our street. Helen's teacher asked what was going on in the earth where the flowers were. Helen spoke up and said: "Das pipes." Robert asked how old you were. I should judge by your picture you were about thirty. Is that right?

Your faithful reader, KATHARINE S.

Ask the "Youthful Cornerer"—she seemed to have taken notes when she visited me!

DANVERS, MASS.

Dear Mr. Martin: As I have not seen a letter in the Corner from Danvers I thought I would write you of some places of interest within a few minutes' walk of my home. There is the site of Samuel Parris's church; the General Gage house, where he came in 1774 to spend the summer (with him came two companies of British soldiers, and the Danvers boys made it so lively for them that they were under arms nearly every night); the Rebecca Nurse house and monument; the training field from which soldiers marched to the French and Indian, the Revolutionary and later wars. If you and forty Cornerers will come to Danvers and make me a call next summer I will show you these places and many others. I would like very much to become a Cornerer.

HAROLD S.

What do the forty say to that? By the map Danvers does not appear to be more than fifteen miles from Boston. At any rate, Harold is very kind to invite us.

SPOKANE, WN.

Dear Mr. Martin: I hope you will get some more about the Eskimo boy. And would you send me some hints about raccoons and moles?

CARRIE S.

If you will ask the cashier of the Old National Bank of your city he might tell you about Pomiuk in his own country, as he was a member of the expedition that brought him to the World's Fair. What Corner naturalist can tell Carrie about those animals? Carrie must tell us in due time as to the action taken by the "Anti-Squirrel Convention" at Spokane—see *Corner Scrap-book* for April 9.

OTISFIELD, ME.

Dear Mr. Martin: I read *The Congregationalist* Conversation Corner and would like to join it. I am nine years old and live on a farm. I have no brother or sister, but have pet cats, doves, ducks, hens and a lamb.

ARTHUR S.

Come in, Arthur. Country boys are the very ones I want in our membership.

Four others wrote about Pomiuk—Walter R., St. Louis, Mo.; Edward R., Covert, Mich.; Henry S., Elgin, Ill.; Arthur S., Hyde Park, Mass. To them I have sent Pomiuk receipts and Newfoundland stamps (when requested) and certificates to all. The remaining letters from S to Z must go back into the Drawer.

Mrs. Martin

CORNER SCRAP-BOOK.

The Bear at Home. Mr. Long, an acute observer of nature and a very pleasant narrator of what he observes, tells in the *Youth's Companion* of "Moween, the bear," in the forest, as contrasted with the traveling bear we are accustomed to see. He can dance and box and wrestle, but he does it for fun, and no children, save the wild little children of the woods, ever catch a glimpse of him. He is something of a humorist, too, in his own way. When not hungry he will go out of his course to frighten a bullfrog, for no other reason than just to see him jump. It is immensely amusing to see him twist his head and wrinkle his eyebrows as each successive frog says "ke-dunk!" and goes splashing away over the lily-pads. A pair of cubs are as playful as young foxes, and much more comical because of their extreme awkwardness. Simmo, my Indian guide, tells me that they will sometimes run away and hide when they hear the mother bear returning to the den. No amount of coaxing will bring them back till she searches diligently to find them. It would be well for our young readers to make a study of this playfulness and love of fun in different animals. Do all young animals love play, like human children?

Those Scared Elephants. But even if bears frighten bullfrogs, is it right for men to frighten their fellow-creatures, the lower animals? The question has been asked in regard to the incident of the elephants in Barnum and Bailey's circus, who were thrown into a fearful panic by a rat purposely placed among them by the managers, as told in the *Scrap-book* of April 2. We should say *No*, most decidedly. The only apparent justification would be the claim that it was an experiment in the interest of science, being witnessed by several scientific men. But could not this knowledge, if really necessary, have been obtained in some other way less painful to the poor animals? Scientists and editors are not above the operation of the Golden Rule. How would these gentlemen have enjoyed an experiment in which forty wild animals, say bears or elephants, should suddenly dash into their company and keep them in mortal terror for an hour—just to see how they would act?

How the Children Read in School. There must have been many funny incidents in the old days of the "deestriek schule," when large classes of big boys and girls stood up in rows and read out of the "Village Reader" or "American First Class Book." Here is one instance recently furnished to the *Scrap-book* by a Boston clergyman. It happened on the South Shore, where a boy, always called "Adder" (whatever his proper name may have been), depended upon his older and more scholarly brother to prompt him in every emergency. The piece was the favorite *Marco Bozarris*, and he had mastered the two first lines:

At midnight, in his guarded tent,
The Turk was dreaming of the hour—

but the word "suppliance" in the third line was too much for him. When he hesitated, his brother immediately whispered, "Skip it, Adder," and he read on in a loud voice:

When Greece, her knee in skip-it-Adder bent!

Another quotation, though less classical, is reported from an equally authoritative source as happening in Connecticut. The sentence was, "If you see a worm do not step on it." But the big boy slowly read it, "If you see a warm doughnut, step on it!" As a matter of fact, however, he, or any one of his amused classmates, would doubtless have made a more kindly disposition of that article if they had seen it at the noon hour!

L. H. M.

The Sunday School

LESSON FOR MAY 3.

Luke 17: 5-19.

FAITH.

BY REV. A. E. DUNNING, D.D.

Faith is simply confidence in God based on knowledge of him. Such knowledge is gained by study of his word and works and by experience of communion with him. The more thoroughly we know God the more completely we shall trust him, the more confidently we shall face the difficulties which servants of God must meet, and discharge the duties he lays upon them.

The achievements of Christianity are the triumphs of faith. Its adherents have revolutionized the world, starting without visible resources, but with a heroism which has become sublime and a might that has become irresistible because of their confidence in God. One of the most significant prayers ever recorded was that of the disciples of Christ, "Lord, increase our faith." Our Lord's answer, with the events which Luke connects with it, illustrates:

1. The power of faith [v. 6]. Jesus often assured his disciples that there are no limits to what men may do if they have faith. Once, when they had failed to cure a frenzied boy, he told them they had failed because of unbelief, "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Again, when they saw the fig tree which had withered at his word, he told them that with faith they could not only do what he had done, but whatever they should ask in prayer, believing [Mark 11: 22-24]. He gave a similar assurance to Jairus, asking that his daughter might be healed. In the lesson for today he told the disciples that faith would give them power to command a sycamore tree to be plucked up and planted in the sea, and it would obey them. That was an impressive way of saying, "With God all things are possible."

But what kind of faith is that which cannot fail? First, it is living faith. It is not compared to a grain of sand, but to a grain of mustard seed. It gains power by exercise. Next, it is bent on holy ends. Confidence that God will use his power to gratify our selfish desires is misplaced confidence. It involves a false estimate of the character of God. "Ye ask and receive not, because ye ask amiss." A genuine faith in God could never prompt a petition which does not seek closer likeness to him. True faith places no limit as to the time or method of God giving us what we seek or doing for others what we ask.

2. The service of faith vs. 7-10. The only kind of servant who is honorable is the faithful one. Our business is not to make God serve us. Many seem to be surprised because he does not answer their prayers, provide for their wants in the way that would please them and devote himself to their service. Perhaps it is because of a too prevalent false idea of human fatherhood that we so often misconceive our relations with our Heavenly Father. The child who has always been dependent on his father often comes to think that father owes to him whatever he wants. He expects the father to work for him, to provide for his future, to live in his life, while he regards each service he does for the father as a favor. Jesus says that we are none the less servants because we are children. It is as much our business to live for the glory of God as it is for a servant to wait on his master. If we do this it is not a reason for us to expect special favor from God. We have only done our duty. Faith is not claiming but giving service. It is that trust in the wisdom of God, that confidence in his goodness and that passionate desire for the complete establishment of his kingdom on earth which finds it sweet to give one's whole self in service to him.

3. The reward of faith! [vs. 11-14]. The writer of this gospel would have us understand that while we have no claim on God for special favors, they are often granted in answer to prayer. They are not to be regarded as necessary to confirm our trust, but as evidences of the Father's love; and they must be accompanied by obedience to all his commands. Luke, therefore, here relates the incident of the ten lepers. No experience in the Holy Land is more repulsive than the common one of meeting lepers, who hang around the highways at the entrances of villages. Their diseased faces, decaying limbs and hoarse whines or whispers stir the deepest pity. Ten such met Jesus one day and begged him for relief. They had no doubt heard of his deeds of healing. They expected, probably, that he would speak the word of power and that they would be well. But instead he treated them as Elisha had treated the Syrian captain, Naaman. He told them to act as though they were healed. According to the law [Lev. 14] a leper, when cured of his disease, must go to the priest and by appropriate ceremonies be again introduced to society. Jesus said to these ten lepers, Present yourselves to the priests as cleansed men. In their act of obedience they found the blessing they had asked. Here is a suggestion for every one who desires the new life in Christ. He need not wait for tokens that his heart has been changed. Let him begin at once to obey the will of God as far as he understands it. The reward of faith is found in obedience. "The truest repentance," said Luther, "is leading a new life." Many have waited vainly for some sign that God has forgiven their sins till they have set themselves to do their daily duties as servants of God seeking to please him, and in such simple service they have found the peace they have desired.

4. The highest fruit of faith [vs. 15-19]. Those who have even the smallest degree of vital confidence in God and devote their lives to serve him never fail to receive the reward of that trust. But often it does not rise to the noblest sense of communion with him for want of that filial gratitude which must find expression in thanksgiving. The temper that seeks reasons for praising God and delights in them gains his richest blessings. Only one of the ten cleansed lepers came back to Jesus to thank him. It was not necessary for them to do so. Their religious duty was discharged when they had been dismissed by the priest. The one who did come back was the last one who might have been expected to do it. He was not even a Jew, but one of the despised Samaritans. The last words spoken to him by Jesus seem simply to have confirmed the cure already wrought. But in connection with his kindly commendation, as contrasted with the conduct of the others, they could hardly have meant less than that this Samaritan had a nobler manhood and would enjoy a richer experience than the others were capable of receiving.

Faith, then, however small it be, has measureless possibilities if only it is exercised. It does not first claim favors from God, but seeks to render service to him. When it is rewarded by answers to prayer it turns to him a heart overflowing with gratitude and finds in loving him that spiritual growth which is the highest reward, the life that is continually becoming more like him.

THE CHURCH PRAYER MEETING.

Topic, April 26-May 2. Real Christian Unity.
John 17: 20-23; Eph. 4: 1-6.

In what does it consist? How can we unite with those who differ from us? What is essential? How promote and how recognize unity?

(See prayer meeting editorial.)

No conviction is burned more deeply into the inner heart of the world than this, that sin is not done with us when we have done with sin.—*British Weekly*.

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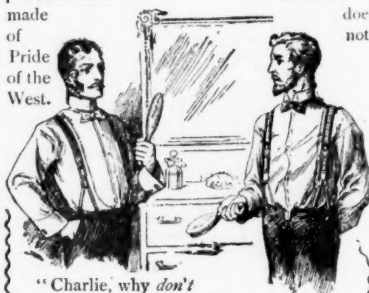
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PROGRESS OF THE KINGDOM.

A MISSIONARY'S SINE QUA NON.

BY REV. EDWARD A. LAWRENCE.*

The science of missions is one of the most fascinating and sublime of sciences, demanding the exclusive devotion of a lifetime of study and experience; and this because the foreign mission work is one of the most glorious of enterprises, at once grand enough to arouse all the enthusiasm and employ all the energies and talents of the churches of Christendom, yet plain and practicable and feasible enough to command the approval both of enlightened faith and of prudent business judgment. In treating of missions, we must distinguish between motives and the motive. When we come to the heart of the matter, there can be but one supreme comprehensive motive. This is love for Christ. Said Count Zinzendorf, "I have but one passion and that is he, only he." We go through his sending us. He is our life and the life of his church, and with him lies the secret and impulsion of all we do in his kingdom. Following out the working of this expansive force, this supreme motive, and brought thus into close contact with Christ, mouth to mouth, eyes to eyes, hands to hands, the dead soul revives, shares all the universalism of that divine life and goes forth to claim the world. In this consecration the spirit is habitually constrained by the love of Christ, judging that he died for all, that they which live no longer should live unto themselves, but unto him that died for them and rose again.

"Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary organization. These words of the late Henry Venn constitute a fundamental principle in the Church Missionary Society: "We take the best men who offer themselves to us according to the standard fixed by the fathers and founders of the society—a standard confirmed by the practical experience of every year in the mission field as comprising the only qualifications which can win souls for Christ. We seek men who have so felt the constraining love of Christ as to be weaned by it from the love of the world, and to be willing to spend and be spent for him—men who know what true conversion of the soul is by personal experience, and can testify to others that they have found the pearl of great price. It is by no formula of doctrine that we judge, but by the spirit of the men." Dr. Thoburn, in his excellent missionary addresses, says, after the experience of twenty-seven years: "A genuine missionary work is prompted supremely by the constraining love of Christ. Nothing can take its place. The young man who is not thus constrained by the love of Christ to devote himself to the missionary work should never be constrained by anything else. It is not worth his while to go to the mission field. He will be disappointed if he goes, and will be a disappointment to those to whom he goes."

Everything depends on the willingness, the consecration. The call is for more men. You are one of a few to whom it can come. Are you ready to go where Christ wants you? When you hear that whispered voice saying, "Follow thou me," will you not press on, obedient to the vision? Sometimes you must even go in the very teeth of providence. Yet this may be only the testing of your purpose. There may be at this very time some who are inclined to the mission field, yet hold back from the fear that they may not be accepted. Do not be deterred by this preliminary obstacle. Pray until your inclination grows to a purpose and an enthusiasm. Commune with God until light and strength come, then offer yourself to your board. If the door is closed you have done no more than your duty, and the importunity of quenchless enthusiasm has opened heavier doors than any closed before you. The true missionary spirit, though de-

layed, will knock again and again. If the door remains shut, you may find or make other doors through which to pass to your true work for the kingdom of Christ.

This spirit of personal consecration to a life work can atone for the lack of almost everything else, but nothing can atone for the lack of it. He, who, cut off from the traditions of the past, from the associations of his friends, from the counsel of his brethren and fathers, is to become the founder of churches, must be sure of one possession. He must know God. If he knows him well, with that clearness of vision which comes from the pure heart and that intimacy which is the result of self-surrender, he has the key to all other knowledge and possessions. Such a consecration will fit him to be a soul-winner, a church-father, a kingdom-founder, a true missionary. Now let the consecrated man set forth. At the best he will never in himself be sufficient for these things. But, when in the work, grace may make him meet for the Master's service.

Be sure, however, that he accepts the principles of Christianity as taught by Christ and the apostles and summarily expressed in the Apostles' and the Nicene Creeds, and as developed in the harmonious and connected elements of the great Protestant creeds and writings. Far more care is needed as to any peculiarities or tendencies of belief than in the case of a pastor at home. With such a pastor any individual deficiencies or eccentricities of faith are largely discounted among those who have so many other sources of instruction. Varying peculiarities of different men and churches offset one another, often contributing to the healthy development of theology. The effect of such peculiarities in the belief of the missionary might be very unfortunate. If, however, he has proved himself sound in faith and in judgment, he can be trusted to shape the theological thought of the mission church. He must be trusted to do this. It would be most harmful to the work for a man who has begun an important enterprise to be withdrawn from it on doctrinal or any other grounds. It should be done only in the case of fundamental departure from the faith. Freedom must be the rule on the field. Therefore I would be the more concerned to have him rooted and grounded in the faith before he goes forth. Send out only the trustworthy—those who, while firm in their own convictions, will know how to work with others, recognizing and respecting differences of opinion and temperament.

A general harmony of feeling and a spirit of co-operation in work are of the first importance in the missionary field. I cannot do better than to quote here from the official private instructions of the Church Missionary Society, for they embody truths which I have seen to be most important: "Learn to cherish a wide interest in the mission to which you belong; to identify yourself in sympathy and counsel with your brethren, as well as with your own peculiar department, as not knowing whether the Lord may answer your prayers by prospering your brother's work rather than your own. Though for convenience there may be a division of labor in a mission, the utmost care must be taken that such a division does not beget an exclusive or selfish spirit, even in the work of our common Lord. This selfish spirit is not unfrequently the besetting sin of truly devoted missionaries. 'My people,' 'my catechists,' 'my schools,' are expressions which but too often grate on the ears."

THE WORLD AROUND.

Salvation Army in India Accused. Fresh trouble has come upon the Salvation Army by means of the serious charges brought by Rev. W. J. Gillespie, an Irish Presbyterian missionary in India, against Commissioner Booth-Tucker, whom he accuses of publishing statistics of converts who have no existence and reporting facts which are false in every particular. Mr. Tucker asserts that the Salva-

tion Army probably have in Gujerat 75,000 general adherents and 10,000 genuine converts; but Mr. Gillespie, who says he has spent more years in Gujerat than Mr. Tucker has spent weeks, boldly declares that if the commissioner can produce a hundred real converts brought to a saving knowledge of Christ through the sole instrumentality of the army during the last twelve years, he will subscribe a rupee a head. The Salvation Army reports a great work among the Panch Mahals, but Rev. Mr. Thomson of the Church Missionary Society and Mr. Blair of the Irish Presbyterian Mission tried in vain to find a single Salvationist in the district, and other missionaries express suspicions founded on similar experiences in other Indian fields. Even the editor of *The Bombay Guardian*, Mr. A. S. Dyer, who is in strong sympathy with the army, admits that Mr. Tucker has been "a leader in exaggeration," and, though objecting to Mr. Gillespie's aggressive attitude, says that the Irish missionary is much more careful of his facts and figures than the Salvationist. It now remains to be seen whether Mr. Tucker's statements can be successfully defended, and the result of a thorough investigation will be a critical turning point for the Salvation Army.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

Topic, May 3-9. "Be of Good Cheer." John 16: 22-33.

Christ wants only volunteers in his kingdom. He never compels and he never deceives. He forewarns those who come that there is trouble in store for them, but he promises them strength to overcome. A sick man might fear to walk a mile, when if he could be made strong it would be only a pleasure. Christ will not shorten the mile, but he gives us strength to walk it easily.

We must expect to have trouble, therefore, but if we are Christ's followers and endeavorers we have a right to expect that he will help us bear it. The mistake is when we add to the troubles, which he allows to come for our help in education, other troubles which we invent or borrow. So we cheat ourselves out of the merry hours and the peaceful days which Christ intended for us. The burdens that we borrow are heavier than the cross God chooses for us, and most of the wrinkles about our eyes and mouths are of our own bringing. There is trouble enough—why not take our share instead of borrowing?

We are to be cheerful, hopeful, glad, not because the world is an easy place to live, but because Christ gives us strength to live in hard places. It is his strength and we shall never find it failing. We do not, however, get it all at once, but little by little as we have need. There never was a hard day which did not have the offer of sufficient strength from Christ. And, as the hardships grow easier to bear, the joy becomes greater. "Ye, therefore, now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Cheerfulness is sunlight for the hearts of those about us, and it never shines so brightly as when it is the reflection of the Sun of Righteousness. The gladdest and most helpful people are those who are always looking up and saying, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."

Parallel verses: Phil. 4: 13; Eph. 6: 10-18; Acts. 23: 11; 27: 22; Ps. 121.

In the life of every man there comes a day when he sees the heaven open, and it is nearly always from that moment that the true spiritual personality of a soul begins. In that moment there was formed the invisible and eternal image by which we shall be known to angels and to fellow-souls.—*M. Materlinck.*

*Author of *Modern Missions in the East*.

Literature

BOOK REVIEWS.

FROUDE ON THE REFORMATION.

Lectures on the Council of Trent, delivered at Oxford, 1892-3, by James Anthony Froude. This last published work of the late Regius professor of modern history at Oxford formed the initial course of his brief professorship. As a posthumous publication it has not had the benefit of its author's final criticism and revision, but it is complete and shows this lack, if anywhere, in some slight repetitions entirely appropriate to spoken discourse and not out of place in dealing with the separate parts of so large and varied a subject.

The true topic of the book, indeed, is larger than the title. It is a study of the Reformation and concerns itself with the material found in the social and political rather than the purely theological conditions and struggles of the time. The council itself, which became the final determining factor of the modern Roman Catholic Church, was at first the chessboard where the game of opposing interests between pope and emperor was fought out to its conclusion, and it affords perhaps the best and most central position from which to view the whole game of the time.

Mr. Froude points out that the parties concerned in the Reformation, which we are inclined to think of as only two, were really three, the corrupt, greedy and tyrannical court of Rome and its lesser courts and centers of power in the northern lands, the protesting laity awakened by the new learning to a breadth of culture unknown to most of the clergy and determined that simony, licentiousness and oppression should cease among the priests and bishops, and the doctrinal iconoclasts and reformers to whom it was given to lay the foundations of the reformed churches. The yoke of clerical power had grown to be intolerable and the corruption of clerical life a scandal, as Mr. Froude abundantly proves out of the mouth of purely Roman Catholic witnesses. If Luther had been suppressed, another leader wou'd have been found; but, in the author's opinion, if the papal court had been alive to the needs and opportunities of the time, and had accepted the reform of life for which the laity were clamorous, the doctrinal results of the Reformation might have been postponed or very greatly modified. Of this we are not so certain, but the argument is clearly and strongly put and we commend it to the consideration of our readers.

As to the council itself it was at first, as we have said, the subject of a game of skill between the emperor, Charles the Fifth, who was no innovator, but who had promised the reformers a council at which they should be heard, and the abuses of which they complained considered and redressed, and the Pope, who wanted no council, but, if he must have one, insisted that it should be under his own presidency and that it should consider doctrine and not the practical reforms of clerical life which the age demanded. Luther died at the critical moment, and the union of the reformers broke apart, Charles's hand was forced, the pope had his own way, and the breach was made irreparable.

A large part of the value of the book for general readers consists in its attempt at an impartial, and therefore deliberate and cool, study of a period which is too often

approached both by Protestant and Roman Catholic students with controversial heat and blindness. Froude, indeed, is always an advocate, but has the advantage here of holding a brief for the intermediate or moderate party and not for either of the extremes. [Charles Scribner's Sons. \$2.00.]

BIBLICAL RESEARCH.

The Jewish Scriptures, by Amos K. Fiske, is an attempt to present the results of modern critical study of Hebrew history and literature to English readers. The portion of the book which treats of the history gives the views of various members of the most extreme section of the higher critics. These results have not been accepted by the great body of scholars. There is a field for a book giving their conclusions, but it should carefully discriminate between the views of the great majority and those of the few. The latter part of the book deals with the Old Testament as literature and here the author may be fairly said to have in some degree attained the object set forth in his preface. [Charles Scribner's Sons. \$1.50.]

The Quotations of the New Testament from the Old, by Dr. Franklin Johnson, treats the subject in a scholarly and exhaustive way. The author contends that all these quotations are exact and sufficient for the requirements of the place where they occur. He takes up the various cases where it has been assumed that the New Testament writers were at fault, discusses them, brings forward parallels from other literatures and justifies them. The book is well written, furnished with numerous examples and references and carefully indexed. It will take a high place in the literature on the subject. [American Baptist Publication Society. \$2.00.]

In How to Study the Bible for Greatest Profit Rev. R. A. Torrey furnishes a brief and concise manual for Bible study. He rightly emphasizes the great distinction between intelligent and useful study and the aimless methods which are but too prevalent. He warns against a too great use of the imaginative faculties and lays stress upon the value of plain common sense. The book should meet with success in its own sphere. [Fleming H. Revell Co. 50 cents.]

Bible Chronology, by Rev. Smith B. Goodenow, is absolutely worthless. We would dismiss it with this simple statement but for the fact that it may seem supercilious to do so without assigning any reasons. Many of our most diligent scholars have devoted much time to the study of the chronology of the Old Testament. Some endeavor to confine themselves to the literal Hebrew text and others rely more upon records on stone and clay tablets written in the very time of the Hebrew kings. But this author asserts that some slight corruption of the Hebrew text may be possible but only in the case of a single figure, as by an even hundred [p. 315], and that he can point out all such places. He bases his attack upon the Assyrian chronology upon fragmentary quotations from George Smith. This famous Assyriologist was in the foremost ranks of the men of his time, and were he alive today he would doubtless be ranged with Dr. McCurdy and other scholars whom our author vigorously attacks. He does not scruple to change figures in the even hundreds, and to supply what he calls "italic thought words," wherever necessary to his theory. He also contradicts himself in its interests [cf. §114 with §116]. The dis-

sertation on primeval man [p. 327ff] and the hypothesis of the creation of a physical soulless human being at noon on the "sixth day," and his extinction and the creation of the spiritual man, Adam, at the close of that day, are unworthy of serious consideration. [Fleming H. Revell Co. \$2.00.]

RELIGIOUS.

Books of prayer and meditation appropriate for "the still hour" are not common, nor do they spring up naturally in the disturbed soil of our modern life. Such a book demands quiet, the repose of soul which we find it so hard to obtain for ourselves, and it must have its demand granted before it can be rightly judged. Such a book of mingled prayer, meditation and self-examination is *When Thou Hast Shut Thy Door*, by Amos R. Wells. In brief chapters it brings the needs and experiences of life to the test of the quiet hour of God's presence and communion. If its invitation is heeded its work will be largely done, and its suggestions will find a welcome. The author has made a valuable contribution to one of the crying needs of the church. [Fleming H. Revell Co. 60 cents.]

The Beatitudes, and other sermons by Alexander MacLaren, D. D. It is not easy to define the power of such simple and natural preaching as this, but at least we may see that a large part of it lies in its very simplicity. The meaning, being spoken, is obvious, but its application stirs our hearts. Perhaps we may apply to Dr. MacLaren a part of the statement in which he attempts to define the originality of his Master. It "lies not so much in the novelty of his precepts as in the new relation in which he sets them, the deepening which he gives them, the motives on which he bases them." Something of this originality of reverence and insight we find in this as in all the other books of Dr. MacLaren. [Macmillan & Co. \$1.50.]

Walking with God, by Samuel Bond Randall, with introduction by Henry C. Mable, D. D. In his preface, dated at Los Gatos, Cal., the author says that his book "will have served its purpose if it helps some of the Father's children to a practical realization of the joy, usefulness and power of a life of fellowship with God." This end, in its high spirituality of tone and clear thought, it seems to us to have every prospect of serving. It is another evidence of the perennial novelty of the old gospel. [Fleming H. Revell Co. 60 cents.]

Daily Thoughts from Phillips Brooks is a little volume of selections for every day in the year, prefaced by Dean Farrar's appreciative estimate and tribute reprinted by permission from the *Review of Reviews*. The selection seems to be very well made for the end in view. [R. H. Woodward & Co. 75 cents.]

POETRY.

Songs of Day and Night, by Frank W. Gunsaulus. This new volume of poems by Dr. Gunsaulus includes many which were written for special occasions, yet the book ranges through a wide field. Nature and literature have afforded suggestions which the author meets with a responsive soul. It is not to be expected that the busy pastor of a large city church can have that leisure without which the greatest poetic achievement is impossible, but there is an appreciation of art qualities and necessities which perhaps finds its best expression in the *Two Transmigrations*, the long poem

in blank verse with which the book concludes. [A. C. McClurg & Co. \$1.50.]

An Oaten Pipe, by James B. Kenyon. Mr. Kenyon's book takes us to the open air. It is indeed what we might expect from the title, a collection of sweet and suggestive verse, seldom very ambitious, but always pure, and ranging through a wide variety of topics and meters. It is happily quite free, also, from the despair of life and the world which burdens so much modern poetry. [J. Selwin Tait & Sons. \$1.00.]

Rev. Ernest Warburton Shurtleff, pastor of the Church of the Pilgrims in Plymouth, Mass., has published three sermons in verse, two of which, *Easter in Heaven*, and *Heaven in Easter*, we have before us. In easy and melodious verse Mr. Shurtleff preaches the joy and privilege and opportunity of the season, and his books are daintily and beautifully printed and illustrated. [L. Prang & Co.]

"Behold He Goeth Before You," a legend of the risen Lord, by May Field McKean. This is a beautiful story of the days of the resurrection and the journey of the disciples into Galilee to meet their Lord. If the author had been wise, however, she would have studied the music of Shakespeare and Milton before attempting to tell it in blank verse, and would probably have given it with greater power and condensation in prose. [James H. Earle. 75 cents.]

Arlo Bates has given us in the Athenæum Press series a new edition of *Poems by John Keats*, with an introduction biographical and appreciative, which is wisely critical and informing. We like the selection and arrangement of the poems, especially for young readers. [Ginn & Co. \$1.10.]

STORIES.

Those who enjoy Scotch dialect will find a clever picture of Highland life and character in the story of *James Inwick, Ploughman and Elder*, by P. Hay Hunter. The tenacious love of the Scotch for their kirk, their shrewd sense and dry humor are well brought out in the character of Inwick, who, by virtue of his position as elder, is a man of strong influence among his fellows. He is a Liberal in politics and flounders sadly, partly, however, on account of a trick played upon him in connection with the passage of a disestablishment bill through Parliament. His struggle to be loyal to the kirk and yet true to his party ends in failure and brings upon him a flood of caustic reproaches and the alienation of his friends. A racy and typical passage is one in which he speculates on the political degeneracy of Archie Howden: "He had juist ae faut—a gey bad ane, I maun alloo: he was a maist tremenjia Tory." This is accounted for on the ground that he is "a maist notor'ous reader o' the papers. He was like the fule in the buik o' Proverbs—his een were in the ends o' the yirth; an' no' to be a man o' yeddicatoin, the way he rappit aff a' thae lang-nebbit names o' faur-away places an' frem folk wadna ha' shamed the dominie himsel." [Harper & Bros. \$1.00.]

Mr. Anthony Hope's clever dialogue and power of comic and dramatic situation appears to good advantage in *Comedies of Courtship*. The author, we are told, has abandoned the short story in favor of the novel and the drama, whether entirely to the world's gain may be doubted. He would probably be the last to wish to have us seriously argue in regard to his own view of life from these amusing and often frivolous and cynical stories, but no one

who reads them as pure farce comedy will fail to get genuine amusement from them. [Charles Scribner's Sons. \$1.50.]

A Fool of Nature, by Julian Hawthorne. Family pride and the artistic and literary ambitions of the new woman have their part in this story. We are aware that it was very hastily written in competition for a prize, and that the prize was awarded to it. Knowing these facts we can only wonder what the other stories in competition can have been. It has a fairly good plot, spoiled in the elaboration, and it painfully illustrates what has always seemed to us a capital lack in Mr. Hawthorne's literary equipment—the absence of a genuine sense of humor. Nine out of ten readers, we fear, encountering the absurd and wearisome names of the people in the book, would lay it down in disgust. One such name might be amusing, but a whole company of them has no fit place out of Bedlam. [Charles Scribner's Sons. \$1.25.]

A second prize story from the same competition is *Your Money or Your Life*, by Edith Carpenter. It is rather a crude and melodramatic book, but clever and interesting and carrying the wholesome moral that the life is more than meat, which the play upon the words of the title (at one end referring to the exacting demands of business and at the other to a train robbery in which the hero becomes mixed up) serves to emphasize. There is a second moral, which runs to the effect that train robbery and murder are quite excusable if only the robber is brave and gentlemanly, but this will only be drawn by those who are unable to distinguish farce from earnest. [Charles Scribner's Sons. \$1.25.]

Mrs. Romney is one of Miss Rosa Novichette Carey's agreeable stories. Its moral is distinct enough, but is not obtruded, and we shall leave our readers to discover for themselves what it is by the pleasant paths of the story. [J. B. Lippincott Co. \$1.00.]

MISCELLANEOUS.

Prof. Enrico Ferri's book on *Criminal Sociology* is full of interesting material for the student of penology as well as of general anthropology. He divides "the social strata into three analogous categories—the highest, which commits no crimes"; the lowest, which "is made up of individuals opposed to all sense of uprightness, who, being without education, are perpetually dragged back by their material and moral destitution into the primitive forms of the brute struggle for existence, inherit from their parents and transmit to their children an abnormal organization, adding degeneration and disease"; and, lastly, those "who are not born to crime, but are not firmly upright, alternating between vice and virtue, with imperfect moral sense, education and training, for whom punishment may be genuinely useful as a psychological motive." America's contribution toward the solution of the problems of punishment (at Elmira) is referred to with appreciation. The growth of crime with the coming of the wine harvest is suggestive, as are the remarks [p. 116] upon the increasing gravity of the question of drunkenness in Italy. Our readers will find the conclusions and remedies of the modern school of penologists clearly and fully stated in the concluding chapter, and we commend them to their study. So valuable and comprehensive a book should not have been sent out without an index. [D. Appleton & Co. \$1.50.]

Max Müller in his *Three Lectures on the Science of Language* gives a clear exposition of his theory of language. As in his other works, he insists upon its entirely human origin and proposes it as the best basis for classifying mankind. He adds a dissertation on the identity of thought and language and gives a historical sketch of that theory. The book is simply and plainly written, but it must be remembered that Müller is the leader of a school and that his conclusions are far from being accepted by all his fellow-students. [Open Court Publishing Co. 75 cents.]

The Bicyclers and Three Other Farces, by John Kendrick Bangs. The material for amusement in these farces is derived from the experience of a novice with the bicycle, an attempt at amateur theatricals in a private house, and the embarrassment of a young man proposing to a young lady in the presence of a rival. The book is bright and amusing. [Harper & Bros. \$1.25.]

It is an interesting experiment which James Baldwin has tried in *Old Stories of the East*. It is an attempt to tell the stories of the Hebrew Scriptures in simple modern language, for the purpose of making a school reading-book of them. As an example of the wholesome modern tendency to study the Bible as literature the book is interesting. The minimizing of the religious element was perhaps inevitable from the author's point of view, but in our judgment it is carried altogether too far. [American Book Co. 45 cents.]

NOTES.

—How Marcus Whitman Saved Oregon has passed into a fifth edition.

—An edition of Eugene Field's *Love Affairs of a Bibliomaniac* is soon to be published in London.

—Concord, Mass., has recently in town meeting appointed a committee to prepare for a statue of Emerson.

—The new Chicago Theological Seminary Press begins its work by the publication of *The Students' Life of Jesus*, by Professor Gilbert.

—Clinton Scollard has resigned the chair of English literature at Hamilton College in order to give his whole time to literary work.

—The Julius Hallgarten prizes for the year at the New York National Academy of Design have been awarded to Miss Mary Brewster Houghton of Boston, T. H. Hatfield of Canton Junction, Mass., and Miss Louise Cox—two women and one man.

—North Adams, Mass., is to be congratulated upon its splendid gift of property for a free library, reading and historical rooms from its mayor, Albert C. Houghton, who offers it as a memorial of his late brother, Andrew Jackson Houghton of Boston.

—It is stated that many of the editorials in the *London Daily News* favorable to the North in the time of the Civil War were written by Harriet Martineau. This was a service worthy to be placed alongside of that of the American, Harriet Beecher Stowe.

—A breakfast in celebration of the fiftieth anniversary of the ordination of Dr. Alexander MacLaren is to be given him by his ministerial brethren in London, April 28. A picture of Dr. MacLaren is at the same time to be presented to the new Manchester City Hall.

—George Walter Vincent Smith has opened and presented to the city of Springfield, Mass., an art museum containing a collection, largely from Oriental sources, which it has been the occupation of his life to gather. Building and art treasures alike will perpetu-

ate his name and service to generation after generation as no mere monument could do.

—The much talked about Yale course on the modern novel has been abandoned. It proved to be popular—too popular it was thought, and it had been so much discussed in the papers that the authorities apparently disliked the notoriety of it. Professor Phelps himself, we believe, has not been satisfied with the success of the experiment, and took the initiative in discontinuing it.

—Mr. Tait, a New York publisher, writes to the New York *Evening Post* on the subject of foreign and American writers. Among the causes working in favor of the foreigner he refers to the competition of the cheap magazines, the sensationalism of the daily press and its condemnation of sensationalism in books, the adoration of the foreign writer, and, as a result of all these conditions, the preference of the publisher for the foreign article which it is so much easier and more profitable to handle.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
THE EXPANSION OF RELIGION. By E. Winchester Donald. pp. 298. \$1.50.
HISTORY OF RUSSIA. By Herbert Tuttle. pp. 159. \$1.50.

H. L. Hastings. Boston.
THE WONDERFUL LAW. By H. L. Hastings. pp. 189. \$1.00.

Harper & Brothers. New York.
A FEW MEMORIES. By Mary Anderson (Mme. de Navarre). pp. 262. \$2.50.
SUSANNAH. By Mary E. Mann. pp. 352. \$1.25.
A PARTING AND A MEETING. By W. D. Howells. pp. 99. \$1.00.

WHIST LAWS AND WHIST DECISIONS. By Major-Gen. A. W. Drayson. pp. 179. \$1.00.

Charles Scribner's Sons. New York.
HISTORY OF CHRISTIAN DOCTRINE. By Prof. George P. Fisher. D. D. LL. D. pp. 583. \$2.50.
WOMEN OF COLONIAL AND REVOLUTIONARY TIMES: Dolly Madison. By Maud W. Goodwin. pp. 285. \$1.25.

American Book Co. New York.
LA TACHE DU PETIT PIERRE. By Jeanne Mairat, arranged by Edith Healy. pp. 140. 35 cents.
LE CHIEF DE BRISQUET. Edited by L. C. Syms. pp. 111. 35 cents.

A. C. Armstrong & Son. New York.
BOOK-VERSE. Edited by W. Roberts. pp. 213. \$1.25.

Macmillan & Co. New York.
THE WORKS OF FRIEDRICH NIETZSCHE. VOL. XI: *The Case of Wagner*. Edited by Alexander Tille. Translated by Thomas Common. pp. 351. \$2.00.
ON SERMON PREPARATION. By the Bishop of Ripon and others. pp. 230. \$1.00.

THE PILGRIM AND OTHER POEMS. By Sophie Jewett (Ellen Burroughs). pp. 99. \$1.25.
ECCLESIASTES AND THE WISDOM OF SOLOMON. Edited by R. G. Moulton. pp. 202. 50 cents.

G. P. Putnam's Sons. New York.
BOOKS AND THEIR MAKERS IN THE MIDDLE AGES. Vol. I. By George H. Putnam. pp. 459. \$2.50.
SILVER ANNIVERSARY. Rev. Robert Stuart MacArthur, D. D. pp. 175.
THE BIBLE IN STORY. 2 vols. By George Borrow. pp. 426, 411. \$4.00.

Henry Altemus. Philadelphia.
THE SCHOLAR IN POLITICS. By Richard Olney. pp. 38. 30 cents.
THE SPOILS SYSTEM. By Carl Schurz. pp. 47. 30 cents.

THE YOUNG MAN AND THE CHURCH. By Edward W. Bok. pp. 29. 30 cents.
THE YOUNG MAN IN BUSINESS. By Edward W. Bok. pp. 30. 30 cents.

George W. Jacobs Co. Philadelphia.
THE LIFE TO COME. By Rev. W. P. Lewis, D. D. pp. 130. 75 cents.

Stone & Kimball. Chicago.
THE DAMNATION OF THERON WARE. By Harold Frederic. pp. 512. \$1.50.

Scott, Foresman & Co. Chicago.
READINGS FROM THE BIBLE SELECTED FOR SCHOOLS. Prepared under the supervision of the Chicago Woman's Educational Union. pp. 192. 30 cents.

Government Printing Office. Washington.
TWENTY-SEVENTH ANNUAL REPORT OF THE BOARD OF INDIAN COMMISSIONERS FOR 1895. pp. 120.

PAPER COVERS.
The Merriam Co. New York.
MR. DUNTON'S INVENTION. By Julian Hawthorne. pp. 332. 50 cents.

George C. Bennett. New York.
PAUPERS, PAUPERISM AND RELIEF GIVING IN THE UNITED STATES. pp. 23. 15 cents.

John F. Rowe. Cincinnati.
STORIES OF MARY, OR EVIDENCES OF MARIOLATRY. By Prof. F. A. Wagner. 15 cents.

C. H. Kerr & Co. Chicago.
A HISTORY OF THE AMERICAN TARIFF. Eugene C. Lewis. pp. 157. 25 cents.

MAGAZINES.
March. THE CHARITIES REVIEW. JOURNAL OF AMERICAN FOLK-LORE.

April. NATIONAL GEOGRAPHICAL.—THE BOOKMAN.—CATHOLIC UNIVERSITY BULLETIN.—THE PRESBYTERIAN AND REFORMED REVIEW.—REVIEW OF THE CHURCHES.—THE WESTMINSTER REVIEW.

May. THE QUIVER.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, April 27, 10 A. M. Address by Rev. J. L. Hill, D. D., on The Greatest American Revivals; Differences and Lessons.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Central Church, Worcester, April 29, at 10:30 A. M. and 2 P. M. Louise A. Kellogg, Secretary.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of \$5 per week should make application early to Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

SPRING STATE MEETINGS.

Oklahoma,	Kingfisher,	Thursday, April 30.
Missouri,	Lamar,	Tuesday, May 5.
Kansas,	Lawrence,	Thursday, May 7.
Ohio,	Marietta,	Tuesday, May 12.
Indiana,	Wichita City,	Monday, May 12.
Illinois,	Aurora,	Monday, May 13.
Iowa,	Davenport,	Tuesday, May 13.
Massachusetts,	Fall River,	Tuesday, May 13.
Michigan,	Greenville,	Tuesday, May 19.
New York,	Canandaigua,	Tuesday, May 19.
South Dakota,	Pierre,	Tuesday, May 22.
Pennsylvania,	Ridgway,	Tuesday, May 26.
Rhode Island,	Westerly,	Tuesday, May 26.
Vermont,	Bradford,	Tuesday, June 9.
Connecticut Asso.,	Hartford,	Tuesday, June 16.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Higgin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York, 100 Canal St. The Association, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, 16 Cortlandt House. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary. H. C. Finner, Treasurer. 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 16 Cortlandt House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individuals to make a similar offering to the National Council of the Congregational Churches of the United States* (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Fifty-year pastorates are infrequent anywhere, but that one should be celebrated in the West adds particular interest to the event. This pastor is one of the few surviving members of that inspired company of twelve young men who "settled the question that Congregationalism was to become a power in Iowa." But through the door which they opened a

mighty influence swept, not only through one State but into the wide West.

The type of foreigner which was represented by one of the addresses at the Arizona meeting is a hint as to what innovations a longer period of home missionary work may bring about in our church gatherings.

"It is hard to hand work that tells"—this was the seed thought which developed into the most effective awakening to religious obligations that was ever known in a Maine town.

Church unity is of prime importance among local churches of the same denomination as among those of different creeds. Several instances of the amicable union of pairs of churches of late tend to show that this spirit is present on some of our fields. An illustration comes from the Pacific coast this week.

On the other hand, in a few instances, marked advance on the road to ultimate interdenominational unity is suggested by items from the Eastern and Interior sections.

FROM MONTANA.

Helena has recently had an experience almost unique in its history. The six leading and several smaller evangelical churches united for evangelistic meetings under the lead of Rev. J. H. Elliott and Mr. Butts. Preparations were begun in January by a workers conference of two days, and the union services were under good headway when the leaders reached the city. For three weeks nearly every night the auditorium was crowded. The interest grew and large numbers confessed Christ, while Christians also were roused. The children's meetings were unusually successful, at one the largest meeting house in the city being crowded. The enthusiasm which all the churches displayed compelled people to think for themselves, and when over 100 of the leading business firms closed one afternoon for the benefit of the meetings people asked, "Is this Helena?" The masses gladly heard the message and the city will welcome another such visit.

Reform movements are no more popular in Helena than elsewhere. Gambling houses are well patronized and the State law against gambling has been overthrown. Beer halls are thronged nightly and an ordinance prohibiting the employment of female musicians in such places was repealed as soon as its enforcement was tried. The influence of the ministers is more feared than that of gamblers. At a recent election of school trustees the announcement that the majority of the ministers favored a certain ticket drove Jew and Gentile, Catholic and Unitarian to the polls that the city might not be given over to the schemes of the ministers.

But the influence of the churches is growing and its continuance is certain. The Congregational churches in Montana are in good condition. The only self-supporting church, that in Helena, has just paid off its debt and is rejoicing over the prospect of larger work. The home missionary churches feel keenly the reduced appropriations for the year, \$1,100 less than was estimated would be necessary. Billings rejoices that its pastor, Rev. P. B. Jackson, has decided to remain. c. k.

THE NORTH TEXAN ASSOCIATION.

Strawberries and roses in Cleburne welcomed the association, April 7, 8, some of whose members came hundreds of miles over extensive deep green prairies, with matchless soil supporting everything from oranges on the gulf to cotton and wheat on the north. "Lone Star" seemed inappropriate for such a State.

The ministers and delegates, including judges, bankers and business men, are solid, earnest men who expect results. They are all overflowing with Methodist interjections. The scholarly pastor, the blacksmith, who was ordained, the railroad man, who was licensed, and the Salvation Army soldiers, all

have been blessed in the work here, representing street preaching, missions and revivals in the churches.

Rev. C. I. Scofield, the former superintendent and pastor in Dallas, was often affectionately mentioned. Rev. W. E. Reed succeeds him in the church, finding a happy, united band with a flourishing branch, of which Rev. W. I. Carroll is pastor, and a street work which is most fruitful. The new home missionary superintendent is Rev. Luther Rees, the pastor in Paris, whose church has just given \$1,300 to foreign missions and has four mission stations. He looks upon Texas as naturally Congregational, and many places are calling for him. Waco in the center of the State, with forty or fifty members, needs aid at once, but there are not funds even for a start.

The discussions of the association were all practical, for example, Christian Endeavor Efficiency, Giving to Aid the Christian Life, Partnership with God. Rev. G. A. Hood of the C. C. B. S. was the only representative present from the East.

THE ARIZONA STATE MEETING.

For the people of this semi-arid region, who continually look on plains nearly barren and scantily-wooded mountains, Tempe, located in the fertile, well-watered Salt River Valley, with its luxuriant growth of alfalfa trees and flowers, proved an ideal spot for the meeting.

Distances here being so great that we consider ourselves fortunate to see each other's faces once a year, the fellowship of the annual gathering is highly prized. There are but four churches in the body, and the three sending representatives to Tempe required an average of 170 miles of traveling for the delegates. But the churches were all represented by pastor and one to four delegates. The meeting was held April 7-9.

A high ideal was set for the ministry in the opening paper, by Rev. J. H. Heald, on The Spiritual Life of the Minister. This was followed by The Spiritual Life of the Church, ably presented by Hon. H. Bushman, mayor of Tucson. One session was occupied with these missionary topics: The Work of Evangelization Among the Mexicans, by Rev. S. Edwards; Chinese Work in This Country, by T. W. Otis; The Bearing of Chinese Work Here on Missions in China, by Jan Wan; and The Missionary Spirit, by Rev. E. H. Ashmun. It was specially interesting to have a paper by a Chinaman who is the first fruits of the Prescott China School. He gave a good address, showing how the conversion of the Chinese in this country is to accomplish the evangelization of their native land. The two races considered in these papers appeal to us strongly in this territory, yet little work is being done for either.

The sermon by Rev. L. A. Pettibone was full of a quiet force due to the exalted thought and the earnestness of the speaker. The history of our denominational work from the beginning to the present time was given by Rev. T. D. McLean. It proved so satisfactory that he was continued in the capacity of historian.

The reports from the churches were more than usually gratifying. They are all in good condition and show commendable growth. In The Strength and the Weakness of Christian Endeavor, Miss Ella Taylor pointed out some of the dangers before our young people as well as the elements of strength in that movement. An afternoon session was made of stirring interest and genuine value in the discussion of Man's Place in the Church, by Mrs. J. H. Heald, and Why Not More Men in the Church, by Rev. C. L. Kloss and E. M. Fickett.

The examination of Mrs. J. H. Heald for ordination was altogether satisfactory, revealing unexpected strength in one without special theological training. The ordaining prayer was offered by Rev. Daniel Kloss and the charge given by Superintendent Ashmun.

If there was one controlling idea in the ses-

sions it was the holding up of Christ as essential to the human soul. From the first paper to the closing addresses on Christ the Supreme Need of Man this thought seemed to prevail.

E. H. A.

THEOLOGICAL SEMINARIES.

Bangor.

The fourth, fifth and sixth Bond Lectures were given last week on The Existing Social Order, Social Problems to Be Met by the Minister, and Some Natural Checks on the Evils of Competition. The Seniors held their class supper last Wednesday evening. The post-prandial exercises consisted of an entertaining paper by the class historian, Mr. H. E. Lombard, and concluded with singing the class song, composed by Mr. W. H. Dunneak. Mr. Gales accepts a call to Union, Me.

Andover.

Recent preachers in the seminary church have been Rev. H. P. Dewey of Concord, N. H., and President Lee of the French College, Springfield. Mr. A. L. Ripley gave an address on Some Financial Heresies last Friday. Rev. Henry Blodget, D. D., Hyde lecturer on foreign missions, has begun a series of 10 lectures on the Mission Field in China. Mr. G. M. Ward of the Senior Class has been called to the presidency of Washburn College and also to that of Rollins College. His decision is not made. Rev. Andrew Mulinix of last year's class visited the seminary lately and gave a glowing account of home mission work in South Dakota. Rev. W. W. Ranney was here last week to secure recruits for the "Maine Band." Owing to the recent illness of Captain King the seminary ball team has been disbanded and the entire amount in the treasury given to the Armenian relief fund.

Hartford.

At the missionary meeting last Wednesday afternoon Dr. A. P. Foster spoke on the Missionary Sunday School Work in the country, with special reference to the work of the Am. S. S. Union. The Hartford Union Association has approved H. W. Dunning, J. E. Merrill and G. H. Post of the Senior Class to preach. From the Middle Class E. W. Bishop has been approved by the New London Association, and F. W. Hazen and W. Hazen by the Middlesex Association.

Yale.

Prof. Samuel Harris, who, since his resignation of the chair of systematic theology, has taught the Junior Class in philosophy, will not continue next year. Professor Stevens will assume that work in September. The missionary society was addressed last week by Rev. J. K. Browne of Harpoet. At the public meeting of the Leonard Bacon Club the question, Resolved, That the college course should be reduced from four to three years, was discussed by Messrs. Rowe, Evers, Rondenbush and Clark. Among the special lectures last week was one by Professor Weir of the art school on A Glimpse of Holland in the Time of Rembrandt, and one before the Philosophical Club on The Will to Believe, by Prof. William James of Harvard. Additional names of those approved to preach are Messrs. John Deans, Jr., and E. H. Eppens of the Senior Class.

CONFERENCES AND ASSOCIATIONS.

MASS.—The spring meeting of Hampton County Conference was held in Chester, April 22. The general theme was The Church at Work. The sermon on Religion in Common Life was by Rev. J. H. Lockwood; other topics were: Some Things About the Church and the Kingdom, The Church Pervading Community Life, Society, Education, Politics, The Individual the Unit of Community Life, The Opportunity of Today.

O.—A Congregational-Christian conference was held at Piqua, April 14, 15. The topics were: Are Christians Congregationalists? and Are Congregationalists Christians? How Can We Help Each Other? The Essentials of Christianity, Converging Lines, Unity the Product of Life and Condition of Earth, Gains of Unity in the Nineteenth Century and in the Twentieth Century. The sermons were preached by Rev. Messrs. Washington Gladden, D. D., and C. J. Jones.

Marietta Conference met in Belpre, April 14, 15. The topics were: The Sunday School, Organized Work for the Young, Individual Work, Missions and Congregationalism in Southern Ohio. The sermon was by Rev. C. B. Shear.

Toledo Conference met in Toledo, April 14, 15. Missionary addressee, two sermons, a paper on the word "Atonement" and an address on The Centennial Year of Congregationalism in Ohio occupied the time.

MICH.—Grand Rapids Association met in Middleville, April 13, 14, and enjoyed one of the best meetings it ever held. A large attendance, encouraging reports and a general increase of membership were noteworthy features. The association has just reached its 50th birthday.

IO.—The Sioux Association held its annual meeting at Primghar, April 14, 15. This being the home missionary ground of the State, much time was given to that subject, Secretary Douglass making the principal address. Rev. C. A. Towle of the Sunday School Society and Miss Mary P. Wright of Turkey also had sympathetic hearing. Rev. W. G. Johnston preached the sermon. One feature of the meeting was a laymen's session, in which brethren discussed: The Finances of the Church, Reform in Funeral Customs, Church Attendance, The Prayer Meeting, Church Music, and What I Like in the Pulpit. The themes presented by pastors were: The Pastor in the Homes, The Pulpit and Current Fads, and Pulpit and Pew. Addresses were also made on Temperance and Christian Citizenship.

KAN.—The Eastern Association held its spring meeting in Tonganoxie, April 7-9, with good attendance. The reports were full of inspiration. All branches of church work seem to be in a prosperous condition.

Southern Association met at Parsons, March 24-26. Rev. A. O. Penniman preached. The topics were: What May the Church Expect from the Prayer Meeting, Elements of Church Efficiency, The Y. P. S. C. E., Our Associational Meetings, and Southern Kansas Academy. Reports from the churches showed decided growth.

Northwestern Association met at Kirwin, March 31-April 2, and was an occasion of marked interest. Addresses were made upon the work and needs of four of the benevolent societies and the A. B. C. F. M. and other topics were: Stockton Academy, Washburn College, The Y. P. S. C. E., Woman's Missionary Work, Division of Labor Between Pastor and People, What Can Be Done for Pastorless Churches? and The Need of Religious Newspapers in the Home.

WN.—The Eastern Washington and Northern Idaho Association met, April 7-9, with the Walla Walla Church, the oldest and most historic in the State. Rev. W. C. Fowler preached the sermon. Reports showed that six churches had been organized and six buildings erected during the year. Stirring words were spoken by representatives of the great missionary societies, Pacific Seminary and Whitman College, an entire evening being devoted to the last named. Among other topics relating to effective and progressive Christian work were: The Young Men's Club, The Institutional Church, The Junior Endeavor Society, Demand for an Educated Ministry, Lack of Adaptation of Present Seminary Methods, How to Get Church Members to Work, How to Reach Men Who are Unbelievers. Many improved the opportunity to visit Whitman College and the historic spot where Marcus and Mrs. Whitman were massacred. It was decided to organize three bodies within the bounds of the association, the Walla Walla, Palouse and Spokane Conferences. An application was presented from the citizens of Colville to establish an academy at that place, and a committee was appointed to aid in such a movement and to commend it to the Education Society.

CLUBS.

WIS.—The Milwaukee Club held a meeting April 10. The subjects were: The Congregational Idea and Our Obligations to It, The Wisconsin Home Missionary Society, and Men with Missionary Zeal.

NEW ENGLAND.

Massachusetts.

SOMERVILLE.—Broadway. The edifice was dedicated April 16, although parts of the building were erected twelve years ago. The fact that the house had not previously been entirely paid for delayed its consecration. The remodeled auditorium will seat 870 persons, and the added seats of the neighboring rooms will accommodate 200 more. The cost of the new addition was \$25,000. Dr. S. H. Virgill of New York preached the sermon. Rev. H. H. Leavitt, the pastor offered the prayer.

REVERE.—Rev. S. P. Cook, having closed a temporary period of instruction at the Lay College, suitable resolutions were passed by the students appreciative of his labors and expressing gratitude for his helpful service. Mr. and Mrs. P. C. Butterfield, formerly students at the college, are engaged by the Bible Society of Connecticut to canvass towns in that State, distributing and selling Bibles and tracts and holding meetings as occasions offer.

PEABODY.—South. Rev. G. A. Hall preached his

10th anniversary sermon to a large congregation, April 12. During this period 176 persons had been admitted to membership, which numbers at present 325. Over \$16,500 have been contributed to missions, the Sunday school has grown to a membership of 425 and all the branches of work were shown to be in a flourishing condition. An enthusiastic reception was given the pastor and his wife, April 14, the congregation and community generally being well represented. The president of the Brotherhood of Andrew and Philip presented Mr. Hall with a check of \$309 as a token of the esteem in which he is held by the entire parish.

LOWELL.—First. The special legislation asked for by the majority of the church to compel the society to receive into membership church members with certain qualifications has been granted by the legislature. The vote in the House was 76 to 46 and in the Senate 17 to 9.

SPRINGFIELD.—Nearly all the pulpits of the city were filled on a recent Sunday by members of the New England Methodist Conference, then in session.—First. Last Sunday evening the pastor, Rev. F. L. Goodspeed, preached the last of a series of sermons to young people on The Art of Making Others Happy. A series of Monday afternoon organ recitals by Prof. J. H. Loué, the new organist and choir director, is now in progress. The last general social of the season was held Monday evening, April 13, and was well attended. The Bible class of Mrs. J. L. Johnson, composed of young business men, closed the social season, April 15, with an entertainment and social.—South. The Sunday afternoon vesper services are proving popular and attractive. An excellent musical program is rendered by organ and choir and the address is short.—Park. Rev. A. E. Cross, the new pastor, will begin his duties May 17. Rev. E. H. Knight has been supplying the pulpit for several months.

The ministers of all denominations of Hampden and Hampshire Counties met recently at the South meeting house to confer on the subject of Christian Unity. A report, prepared by a committee representing five denominations, was unanimously adopted. It embodied a resolve to promote unity, a willingness to consider declarations of other bodies on this subject and a proposition for the immediate forming of a union to meet annually and to be composed of representatives of every Christian congregation in these counties. Affiliation with the League of Catholic Unity was recommended on this basis.

Maine.

SANFORD.—Never has such a revival of church attendance spread amongst this people. Men of wealth and good social influence attend the services as do also men who have lost character. Such conditions have resulted from many personal visitations by the pastor, Rev. C. L. Woodworth, Jr., within a few weeks on non church-going men.

SOUTH PARIS.—On Easter Sunday 21 persons were received to membership, all on confession. During the present pastorate of three and a half years 56 have been welcomed to fellowship, 47 on confession. A deep spiritual interest prevails and the prayer meetings are well attended. The pastor is Rev. R. J. Haughton.

CUMBERLAND MILLS.—The annual parish reports show a commendable condition. All current expenses have been met, painting and repairs to the extent of over \$400 provided for and \$156 have been paid on the debt. The women raised \$345.

ISLAND FALLS.—Whittier. A new bell weighing 800 pounds has been placed in the meeting house tower as a gift of Capt. George Carver of New York. It is inscribed in memory of his mother.

Secretary Hatch of the Maine Missionary Society gives a few facts regarding the work of the quarter ending March 1. Fifty-seven pastors have ministered to 50 churches for 13 weeks in places where otherwise there would have been little or no opportunity for religious services. There have been at least 80 hopeful conversions and these scattered missionary churches have contributed the sum of \$520 to the various societies of the home and foreign field. Much faithful pastoral work has been done and in a few cases marked revivals have occurred.

New Hampshire.

AMHERST.—On Easter Sunday occurred the unveiling of a beautiful bronze tablet, as a memorial of the late Rev. J. G. Davis, D.D., for 35 years the faithful pastor of the church. An appropriate address was given by the present pastor, Rev. A. J. McGown. The tablet cost \$375, and was contributed by the many that still hold the venerated pastor in loving remembrance. The finances of the society, as shown by the secretary's report, are in excellent condition. At their late meeting \$1,450 were voted for the current year.

CONCORD.—South. A new chapel to cost \$12,500 is to be erected, with provision for committee rooms, library and other departments.

FARMINGTON.—Evangelist Jordan has closed a profitable period of work lasting four weeks. The Baptists united in the effort.

HOLLIS.—Rev. S. L. Gerould preached his 10th anniversary sermon last week. Revival services have just been started.

Vermont.

RUTLAND.—A neat pamphlet containing the annual statements show the membership to be 785, a gain of 42 last year. The offerings and contributions for benevolences amounted to \$2,091, the current expenses \$5,536.

MORRISVILLE.—The building committee has been instructed to proceed at once with the erection of the proposed new house on the present site.

Connecticut.

NEW HAVEN.—A helpful feature of church life in the city is the system of adult Sunday school classes, where Bible study is pursued according to modern critical methods of interpretation. Such classes have been taught the past winter for United Church by Prof. G. B. Stevens and Mr. H. T. Fowler; for Center Church by Prof. E. L. Curtis and Dr. Arthur Fairbanks; and for Dwight Place Church by the assistant pastor, Rev. C. A. Osborne.—On Tuesday of last week the branch of the Woman's Board was addressed at Center Church chapel by Miss Lizzie S. Webb of Adana, Turkey.—United. A course of lectures is being given by Miss Maria Parloa on Domestic Economy, under the auspices of the Mission Circle. The recent annual collection for the endowment fund amounts to \$500. Dr. Munger has been obliged to take a rest for several weeks, and the church is in charge of the new assistant pastor, Mr. Frederick Lynch.—Howard Avenue. At the April communion additions were received to membership. The Sunday morning congregations are larger than ever.

NEW BRITAIN.—First. The church celebrated its 130th anniversary last Sunday. The pastor, Rev. G. W. Sandwell, D.D., preached an interesting historical sermon to a large congregation. At the start there were 68 members. In all 2,367 persons have been taken into fellowship. The church has had 15 pastors and three houses of worship, and has sent many persons into the ministry and mission field. A daughter, the South Church, has grown up by its side, fairly eclipsing its mother. Next Sunday Dr. Sandwell will speak on the special characteristics of his predecessors.—South. The new organ is now practically completed and will probably be used for the first time May 3, the services on that occasion taking the form of a jubilee.

IVORYTON.—Rev. L. S. Griggs, whose recent illness has been recorded, is absent on a vacation of some duration to recover his strength. There will be one preaching service in the chapel each Sunday during his absence, alternating with the services at Colebrook.

WESTBROOK.—The hill and grounds about the church were graded and many improvements made last week, the majority of the male members of the congregation doing the work.

WINDSOR LOCKS.—The benevolences last year were \$2,153, and the expenses of the society \$2,039. The membership is about 150. Rev. Richard Wright is pastor.

BRIDGEPORT.—The Armenian fund, which a local newspaper is managing, has received substantial support from the Park Street Church in a contribution of \$100.

MIDDLE STATES.

New York.

OLEAN.—This church was much encouraged by Easter additions and was a good deal awakened by a week of meetings preceding the communion Sunday, in which neighboring pastors, Congregational and Presbyterian, preached. The church has had a hard financial struggle, but exhibits unity and consecration. Rev. J. H. McKee is the pastor.

WEST BLOOMFIELD.—This church has completed the improvements of the past two years by lighting the meeting house with a new chandelier having a 72-inch reflector. Part of the service of Easter evening was devoted to the dedication. The chandelier is largely the gift of the young women. Rev. N. W. Bates is pastor.

LAKEWOOD.—The new church edifice is rapidly approaching completion. The pastor, Rev. J. H. Barnett, supplies here and at Ashville five miles away. His home parish is situated on the beautiful Chautauqua Lake, and it is largely through the generosity of visiting friends that this meeting house is built.

NEWARK VALLEY.—Rev. M. R. Kerr occupied the pulpit April 5, as a candidate for the position made vacant by the resignation of Rev. J. S. Ellsworth. Mr. Kerr is not a stranger here, having been formerly principal of the village school.

MAINE.—Rev. Mr. Salter of a mission school in New York city spoke here recently before the united Sunday schools of the three churches. The Congregational school has for several years sent vegetables to this mission.

JAMESTOWN.—Rev. A. L. Smalley, the new pastor, is meeting with encouragement in his work, and has already won strong support from his people.

New Jersey.

ELIZABETH.—The church is making a vigorous effort to pay its debt of \$1,100. All but \$250 has been subscribed and considerable money paid in. The Junior Endeavor Society, of which the pastor's wife is superintendent, contributes \$15 annually toward the education of a native child in India, from whom personal communications are received. The society recently sent a box to Florida containing clothing, material for a sewing school, stories, magazines, etc. It also sent scrap-books, dolls and stories to the Elizabeth General Hospital, and has contributed \$10 toward the church treasury. The pastor, Rev. C. C. Clark, preaches once a month to the young Endeavorers.

THE INTERIOR.

Ohio.

CLEVELAND.—At the March Ministers' Meeting Rev. H. O. Allen read a scholarly review of Dr. Gordon's Christ of Today, and Rev. E. A. Paddock spoke upon Frontier Home Missionary Work.—East Madison Avenue. Rev. D. T. Thomas, pastor, has received more members the past year than in any year of its history. The audience-room has recently been redecorated and recarpeted, and in 20 minutes at a recent Sunday morning service the people raised \$600 to clear a floating debt of some years' standing. This church makes a large contribution to home missionary work by giving the use of its commodious building to the Bohemian Board for the services of its East Madison Avenue Station.—Lakeview Church has received eight Italians into its membership on confession, as first fruits of its Italian work under Mr. G. V. Zottarelli, an Oberlin student. Rev. A. B. Cristy has edited and published under the title, Cleveland Congregationalists, a cloth bound volume containing a history and directory of each of the 25 churches in Cleveland, and historical sketches of all Congregational organizations in the city. The book is illustrated with half tone cuts of all the church buildings and ministers and the officers of various societies. It contains also much general denominational information. The proceeds are for the building fund of Lakeview Church.

Michigan.

Hopeful revivals have been held in Trout Creek with 22 accessions, Calumet with 57 new members and Benton Harbor with 40. Also at Greenville, Lake Linden and Vicksburg there have been encouraging signs in the work.

Wisconsin.

The Iron River church reports a better condition than ever.—Union Grove, recently visited by Rev. J. N. Lippard, has been greatly strengthened by a number of conversions.—Evangelist Norris has conducted services in Burlington with good results.—The Bayfield meeting house was burned last month, but the people will rebuild.

THE WEST.

Iowa.

LARCHWOOD.—Much interest attaches to the history of this church in the northwestern section of the State. Not many years ago a gentleman from England purchased 20,000 acres of land in this region, intending to establish something like the tenant system of the old country, and to build up an English Church in his new town. But after a while sons of former acquaintances ceased to come from England, and under the influence of the American spirit neither the tenant system nor the liturgical element in the church remained popular. Wise enough to see this, the proprietor cut up his land into farms and sold them to industrious men, and then permitted the settlers to decide upon the kind of church they would have. Though there was not a Congregationalist in the place it was unanimously decided to organize in the Congregational way, in which these professing Christians have walked happily and usefully for more than a decade. The church is well known for its aggressive spirit and for the wisdom with which it presses out to occupy new territory.

BURLINGTON.—The 50th anniversary of the settlement of the venerable pastor, Rev. William Salter, D.D., was celebrated April 12, 13. Dr. Salter, now

75 years of age, is one of the members of the famous Iowa Band, which came to this State in 1843. Two other members of the band were present, Rev. Messrs. Ephraim Adams and Alden B. Robbins. Dr. Salter preached the anniversary sermon with much of his former vigor. Addresses by pioneer preachers, the reading of original poems by Rev. W. H. Buss and others, historical reminiscences, greetings and testimonials from the citizens of Burlington and friends far and near, with a reception tendered by the women of the congregation, were features of the joyful occasion.

ELDON.—Another pastor's wife, Mrs. Eva K. Miller, has been ordained to the ministry. As an evangelist of the W. C. T. U. she has had considerable experience. Her purpose in seeking ordination is that she may be able to render more efficient assistance to her husband in his work.

COLLEGE SPRINGS.—Rev. H. C. Rosenberger has closed a successful series of meetings which have greatly strengthened the church. A number have been added to the membership and more are expected. Mr. Rosenberger has received a call to the pastorate.

DES MOINES.—*Pilgrim.* On Easter the attendance at morning service and also at Sunday school was the largest in the history of the church. Seven persons were welcomed to fellowship.

WHITING.—At the close of special meetings conducted by the pastor, Rev. G. H. Croker, assisted by Rev. J. M. McNamara, 85 persons were received to membership, 75 on confession.

PETERSON.—Twenty persons were received to membership Easter Sunday. The pastor and family are now occupying a newly purchased parsonage.

Imitating the example of Eastern institutions, the students of Iowa College this year have employed their spring vacation in Christian work in needy fields, going out in bands. One of these companies went to the young church at Carnforth, holding evening services and calling at the homes during the day. Another visited a neglected rural district and held evening meetings in the school-house. Glowing reports have been brought back of the joy of this service and of the good apparently accomplished. For a long time students have been engaged in Sunday school work in the vicinity of Grinnell with good results.

The last winter has been marked by a good deal of religious interest. To several churches more than 100 persons have been added, most of them on confession. In most cases the extra meetings have been conducted by the pastors with such assistance as neighboring ministers could render. The spring meetings are anticipated with great interest.

Minnesota.

NORTH BRANCH.—Rev. E. E. Rogers of Chowen assisted in revival work at two points on this field with excellent results. He also secured funds from friends in the East for the purchase of a much needed conveyance for the pastor, P. H. Fisk.

LARISSA.—A new church of 19 members was organized and recognized by council April 8, the result of evangelistic services held by Rev. C. B. Fellows.

Kansas.

RUSSELL SPRINGS.—This church accomplished good while enough people remained in Logan County to make it desirable to maintain it. Its last, and by no means least, beneficent work was to distribute, with much discrimination and wisdom, more than a car load of relief goods in the winter of 1894-5 among the destitute in Logan County. These goods were sent by friends in eastern Kansas, and the clerk of Russell Springs Congregational Church was put in charge of them by the superintendent of missions. The membership now having become so reduced that services cannot be maintained, the church has given its communion service to the new and vigorous South Bend church, which was organized and is served by Rev. L. C. Schnacke of Great Bend.

SALINA.—*Plymouth* observed its eighth anniversary April 3-5. A reunion, social and supper were the features of the first evening, and on the second evening addresses were made on Congregationalism in various relations, Rev. W. B. Mucklow, former pastor of the church, presiding. On Sunday four persons were received to membership. The occasion was of interest throughout. The church has always been self-supporting, owns property that cost \$11,000, has nearly 200 members and is united and growing. The financial stress has made it difficult for some members to pay their installments on subscriptions for the church building, but the payments are being made, and otherwise the church is practically out of debt. Rev. T. V. Davies is pastor.

KANSAS CITY.—*Bethel.* Mr. E. P. Mills, who has long been identified with this church, is giving it pastoral care for two months. Active cottage meetings are sustained by the members. The average attendance at each of the Sunday schools, at Bethel Mission Hall and Armourdale, falls but little below 100.—*Pilgrim.* In anticipation of the coming, in February, of its new pastor, Rev. D. Baines Griffiths, \$200 have been expended on improving the audience-room and for hymn-books. Six persons united with the church April 5 and in all respects the outlook is encouraging.

PAOLA.—Important improvements in the edifice have recently been made, and there is growth in spiritual strength and usefulness. Interest is being added to the Sunday evening services by a young people's choir, self-organized. The Ladies' Aid and Missionary Society combined is active. The Y. P. S. C. E., one of the first organized in the State, recently celebrated its 10th anniversary. The pastor preaches regularly in a country district.

KANWAKA AND BARKER'S.—These churches, located in rural districts in Douglas County, now have a resident pastor for the first time in their history, and are happy and prosperous. Kanwaka received six to membership April 5, and maintains a Sunday school, prayer meeting and Y. P. S. C. E. Barker's has added 18 to its membership during the past year.

DOVER.—The Ladies' Society divides its receipts equally among home missions, foreign missions and special needs of its own church. It is now applying the latter fund towards erecting a parsonage. A "Pansy Club" in the church has bought an organ and singing books and is otherwise useful.

FORT SCOTT.—The church has large audiences and growing influence in the city, and is planning for early and marked advances in prosecuting its important work. A fund for enlarging and improving its finely located house of worship increases daily. Rev. A. O. Penniman is its pastor.

VALENCIA.—This church, which holds services at two points, recently observed Arbor Day by planting trees around its "Plymouth Rock" building. In the evening a musical entertainment was given which netted a good sum towards paying a debt.

ALANTHUS.—Rev. I. M. Waldrop, pastor at Buffalo Park and Collyer, is now holding a series of meetings at this rural point in Gove County. He is assisted by Mr. Crippen, a singer converted in the recent revival at Fairview School House.

SEVERY.—Twelve accessions have been received during the past year, making the present membership 58. Although pastorless for some months the Sunday school, prayer meeting and Ladies' Missionary Society are prosperous.

LAWRENCE.—*Plymouth* has added 100 members in two years. A Men's Club is doing much to increase attendance at the Sunday evening services. The Y. P. S. C. E. has 100 active members and an associate membership of 52.

INDIANAPOLIS.—This organization, located in a district near Osawatimie, has wrought a great and beneficent change in its neighborhood. It is a part of the field of Rev. T. S. Roberts, pastor at Osawatimie.

The Garnett Church has recently adopted the weekly system of payments and finds all its current indebtedness thus provided for.

Approval to preach has been granted by the spring associations as follows: By Central Association, Mr. John Izard for one year; by Southern Association, Mr. W. R. Harris and Mr. T. E. B. Mason for one year; by Eastern Association, Mr. R. Howard Williams for one year, Mr. Herbert Thompson for six months.

Nebraska.

DODGE.—The evangelistic meetings led by Rev. C. S. Billings closed April 3. The Congregational church is the only one in the village, and the interest extended largely into the community. A number of children were deeply interested and 16 adults committed themselves to the cause of Christ. A Junior Endeavor Society has been organized with 25 members, and the pastor, Rev. Arthur Farnworth, already has quite a large list of names of those who wish to unite with the church.

STANTON.—Evangelist Billings held an eight-days' meeting with excellent results. The church was much refreshed and strengthened; 25 persons signed cards expressing their purpose to lead a Christian life; 10 of these are already pledged to unite with the church and others will follow. The day for old soldiers was peculiarly impressive. Mr. Billings has been assisted in these meetings by Mr. G. A. Raymer.

South Dakota.

VERMILLION.—Crowded houses greet the new pastor, Rev. G. E. Paddock. Four sermons on The

Holy Ghost have each been followed by a Bible reading on the same subject at the midweek meeting. A series of evening sermons has been especially addressed to young people. The recent collection for home missions was double that of any previous year.

HURON.—The wife of Rev. W. H. Thrall died suddenly, April 10, of heart failure. She was secretary of the State W. H. M. S. and had formerly been a teacher under the A. M. A. and the N. W. E. C. The remains were taken for interment to Pepperell, Mass., her former home.

MITCHELL.—Mr. B. W. Burleigh becomes pastor of this church April 26. Mr. Burleigh is one of the first graduates of Yankton College, has studied law and graduates this spring from Chicago Seminary.

Arizona.

PRESCOTT.—The membership of the different departments has noticeably increased. The primary Sunday school class has doubled within a few months. A Young Men's Bible Class, started a few weeks ago, has grown so fast that it has been found necessary to divide it. The meeting house is now lighted by electricity. Rev. T. D. McLean is pastor.

TEMPE.—The membership has doubled during the association year and now numbers 56. The missionary interest here is enhanced by the fact that the missionary society was organized simultaneously with the church. Interest in both prayer meeting and Sunday school is steadily growing. Rev. Daniel Kloss is pastor.

TUCSON.—Much needed improvements on the church building are being made from the proceeds of a course of lectures arranged by the women of the church. Rev. L. A. Pettibone is pastor.

PACIFIC COAST.

California.

LOS ANGELES.—*Plymouth* and *Olivet* have taken the preliminary steps in selling their present building lots and uniting forces in a more hopeful field, moving *Plymouth* edifice to a corner midway between the present sites—*Kust Side*. After the close of the union meetings under the lead of Evangelist Patterson, Rev. D. D. Hill, aided by other pastors, continued services in his own church.—*Central Avenue.* This, the youngest of the sisterhood of city churches, dedicated a house of worship, free of debt, March 23, Rev. W. F. Day preaching the sermon. The Sunday school numbers over 100. Evangelist W. A. Lamb is holding helpful services.

NORWALK.—A church of 19 members, gathered by Rev. C. L. Kloss of Kansas City, was recognized by council on Good Friday.

VERNONDALE.—The people rejoice that Rev. J. J. Findlay of Bethlehem has accepted its call. They feel repaid for their long waiting.

Washington.

TACOMA.—*First.* The council called to dissolve the relations between Rev. L. H. Hallock, D. D., and this people passed resolutions of esteem and affection, commending his earnestness, eloquence, diligence and purity of life, recognizing the broader service he has rendered throughout the State, and affirming that only consideration for his health leads them to recommend his dismission.

WALLA WALLA.—This church, which has just entertained the local conference, has made gratifying progress during the three years' pastorate of Rev. E. L. Smith, having more than doubled its membership. It can now be counted among the strongest and most active in the city. Some of its members are doing effective missionary work in the surrounding country.

OTHER CHRISTIAN WORK.

The central committee of the Massachusetts Convention of Congregational Ministers asks the assistance of the churches to augment its charitable fund. The convention distributes the income of its fund, with such additional sums as are intrusted to it by the churches, to the widows or unmarried daughters of Congregational ministers in Massachusetts who die without pastoral settlement. It wishes to raise the amount which it gave last year to each of the 30 widows on its list, viz., \$34, to something approaching \$100 for each; a sum small enough in view of their necessities. To do this it needs from the churches sufficient contributions to give it—including the income of its funds—from \$2,500 to \$3,000 to distribute. The appeal is sent by the committee to the churches (Trinitarian and Unitarian, both of which are represented in the distribution of the convention), which in the past have shown an interest in the work by contributing to it. The appeal is apart and distinct from any that may be made for what may be designated as strictly denominational agencies for affording similar relief.

Contributions should be sent to Rev. Henry F. Jenks, Canton, Mass., the treasurer of the convention. To have them available for this year's distribution they ought to reach him as early as May 10. The appeal is indorsed by Alexander McKenzie, George M. Boynton, Arthur Little, E. E. Hale, Carlton A. Staples.

WEEKLY REGISTER.

Calls.

ADAMS, Hubert G., Chicago Seminary, to Garretson, S. D., for four months. Accepts.
BROWN, Richard, Palmyra, Wis., to Vine Ch., Minneapolis, Minn. Accepts, and has begun work.
BURLEIGH, B. Wade, Chicago Seminary, to Mitchell, S. D. Accepts, to begin work April 26.
ELY, Edward L., Omaha, Neb., to Rockford, Ill.
FAY, Charles E., Pres. Ch., Unadilla, N. Y., to Newport, Vt. Accepts, to begin work May 3.
GOFF, Edward F., Aurora, Ill., to Riverside, Cal.
GRANT, Jno. H., Yale Divinity School, accepts call; to Center Ch., Meriden, Ct.
HOLWAY, Theodore T., Chicago Seminary, to Ch. of Covenant, Maplewood, St. Louis, Mo.
HORTON, Francis A., Union Ch., Providence, R. I., to Temple Ch. (Pres.), Philadelphia, Pa. Accepts.
HOUSTON, Robert, to permanent pastorate at Ewen, Mich., where he has been supplying. Accepts.
JOHNSON, Peter A., Yale Divinity School, to be assistant pastor of Dwight Place Ch., New Haven, Ct.
LOMBARD, Herbert E., Bangor Seminary, to Cherryfield, Me. Accepts.
PHILLIPS, Thos. D., for ten years pastor in Chardon, O., to First Ch., Lorain, O.
RAND, Frank E., Otis, Mass., to Westford, Ct. Accepts, and has begun work.
ROSENBERGER, Henry C., Mitchellville, Io., to College Springs, Ia.
TAYLOR, Jno. R., Lockport, Ill., to Earlville. Accepts.
TUOMAS, Silas P., Bondville, Vt., to Cornish, N. H.
WRIGHT, Benj. M., Kent, Ct., to Orange.

Ordinations and Installations.

DAVIS, Wm. H., Jr., Elliot Ch., Newton, Mass., April 14. Sermon, Rev. Dr. Wolcott Calhoun; other parts, Rev. Messrs. E. M. Noyes, C. H. Beal; Drs. W. G. Sperry, Reuben Thomas, G. E. Merrill, G. A. Gordon.
HEALD, Mrs. J. H., c. Tempe, Ariz., April 8. Parts by Rev. Messrs. Daniel Kloss and E. H. Ashmun.
MILLER, Mrs. Eva K., c. as pastor-at-large, Eldon, Io., April 2. Sermon, Rev. L. F. Berry; prayer, Rev. J. R. Beard.

Resignations.

ARNOLD, David S., Clarksville, Mich., to take effect May 1.
BELL, Leon E., Center Barnstead, N. H.
BRINK, Lee, Bowdo, S. D.
CAMPBELL, James, Black Diamond, Wn.
DAVIS, F. Lincoln, Ward Hill Ch., Bradford, Mass.
FISH, Samuel E., Gettysburg, S. D., on account of ill health.
GIBSON, Jno. S., Kaukauna, Wis., to take effect July 1.
HARRINGTON, Vernon C., Belchertown, Mass., to take effect June 1.
HICKS, Lewis W., Wellesley, Mass., to take effect June 1.
HUNT, Emerson L., Cherryfield, Me.
KENT, Lawrence G., First Ch., Muscatine, Io., with- draws resignation.
MOUTON, Roland C., Des Moines, Io., to take effect June 1.
OSBORNE, Cyrus A., asst. pastor Dwight Place Ch., New Haven, Ct.
PIERCE, Leroy M., Blackstone, Mass.
RICKETTS, Chas. H., Somers, Ct.
SANDERS, Clarendon M., Marsfield, Ill.
STIMSON, Henry A., Broadway Tabernacle, New York, N. Y.
WRIGHT, Benj. M., Kent, Ct.

Dismissals.

CURTIS, Gilbert A., Andover, Ct.
HALLOCK, Leavitt H., First Ch., Tacoma, Wn., April 7.

Churches Organized.

CHERRYFIELD, Me., rec. 3 April, 19 members.
NORWALK, Cal., rec. 3 April, 19 members.

Miscellaneous.

DAY, Wm. H., after two years of study in Europe, has returned and is visiting his parents in Los Angeles, Cal.
ELDER, Hugh, who for some months has been supplying acceptably at Ossipee and N. Wolfeboro, N. H., has been called to Scotland by the death of his father.
HANKEMEYER, Nath'l W., is obliged to close his work at New Rockford, N. D., and seek a climate more favorable to his wife's health. His departure will be greatly regretted.
JONES, Trevor C., has received from the citizens of Pittsford, Mich., a purse of \$50 as an expression of appreciation and esteem.
TAGGART, Chas. E., has closed a successful pastorate at Rockford, Io., and will spend the next three months in rest at Olivet, Mich.

VROOMAN, Frank B., who recently accepted a call to the Kenwood Presbyterian Ch., Chicago, Ill., has been admitted to the Chicago Presbytery, having successfully passed its examination.

ADDITIONS TO THE CHURCHES.

Conf. Tot.			Conf. Tot.		
ALABAMA.			MICHIGAN.		
Central, Union,	—	11	Grand Rapids, First,	7	14
Wicksburg,	—	11	Greenville,	30	42
CALIFORNIA.			Pittsford,		
Alameda,	4	5	Trout Creek,	22	22
Bloomington,	1	7	Vicksburg,	—	8
Fresno,	—	6	Wayland,	1	8
Los Angeles, First,	—	30	MINNESOTA.		
Oakland, Oak Chapel,	5	22	Clarissa,	—	19
San Francisco, Rich-	2	4	Lake City,	14	15
mond,	6	7	Mantorville,	45	45
Sebastopol,	2	4	Ogallala,	7	7
CONNECTICUT.			Minneapolis, Lyn-	12	22
Madison,	16	16	dale,	8	12
Monroe,	11	11	Ortonville,	—	48
New Haven, Howard	—	—	Spring Valley,	—	9
Ave.,	3	5	St. Paul, Atlantic,	—	9
ILLINOIS.			MISSOURI.		
Annawan,	7	11	Kansas City, First,	4	8
Cambridge,	12	12	St. Louis, Central,	4	6
Chicago, Bethlehem,	44	48	First,	5	15
Brighton Park,	—	—	Tabernacle,	6	6
Union,	—	38	NEBRASKA.		
California Ave.,	17	30	Albion,	—	4
Jefferson,	11	11	Burwell,	13	13
North Englewood,	11	12	Calhoun,	—	4
University,	—	21	Clay Center,	5	5
Warren Ave.,	17	41	De Soto,	—	17
Des Plaines,	3	6	Exeter,	6	7
Peoria, Union,	15	37	Grant,	3	6
INDIANA.			Lincoln, Vine St.,	4	4
Fort Wayne, Plym-	—	35	Ogallala,	7	7
outh,	—	—	Omaha, Pilgrim,	—	5
Indianapolis, May-	10	10	Silver Creek,	6	7
flower,	4	4	NEW HAMPSHIRE.		
Pilgrim,	8	10	Gilmanton,	—	5
Plymouth,	8	10	S. Seabrook,	3	3
IOWA.			NEW YORK.		
Alton,	2	6	Columbus,	—	8
Bear Grove,	3	4	New Haven,	3	3
Blencoe,	3	5	Ogdenburg,	36	39
Bondurant,	3	9	Olean,	5	6
Cedar Falls,	18	18	Orient,	22	24
Des Moines, Pilgrim,	—	7	Rochester, Plym-	9	12
Doon,	12	18	outh,	9	12
Exira,	6	7	Syracuse, Goodwill,	15	20
Fairfax,	2	2	OHIO.		
Iowa City,	2	5	Columbus, South,	4	12
Manson,	10	10	Rootstown,	3	4
McGregor,	10	10	OREGON.		
Monona,	2	3	Dry Hollow,	—	23
Ottumwa, Second,	48	50	Freewater,	3	3
Peterson,	20	20	Ingles Chapel,	—	15
Reinbeck,	4	5	Ione,	—	25
Sioux City, Riverside,	8	8	Needy, Smyrna,	9	11
Stuart,	6	7	SOUTH DAKOTA.		
Victor,	75	85	Bethel,	5	5
Whiting,	75	85	Holabird,	—	8
KANSAS.			Ipswich,	—	10
Bala,	15	15	VERMONT.		
Brookville,	6	6	Cabot,	5	6
Kansas City, Pilgrim,	6	6	Simonsville,	3	4
Kanwaka,	6	6	WASHINGTON.		
Ottawa,	7	7	Coffax,	—	11
Salina, Plymouth,	—	4	St. John,	—	6
Seabrook,	—	16	Spokane, Second,	—	50
Mission Center,	—	5	Springdale,	—	21
MAINE.			Walla Walla,	19	23
Brooksville, West,	8	8	WISCONSIN.		
Island Falls,	3	3	Appleton,	9	9
Norway, Second,	5	5	Brodhead,	11	11
S. Paris,	21	21	Camp Creek,	20	20
S. Portland, Bethany,	—	30	Palmyra,	3	4
MASSACHUSETTS.			Retreat,	12	12
Cambridgeport, Pil-	—	5	Sterling and De Soto,	12	12
grim,	—	5	Union Grove,	4	4
Hudson,	2	9	OTHER CHURCHES.		
Oriens,	17	21	Atlanta, Ga., First	—	10
Shrewsbury,	3	7	Huntington, W. Va.,	7	10
Wareham, First,	3	7	Milwaukie, N. B.,	12	14
MICHIGAN.			Oboron, N. D.,	4	4
Allegan,	26	33	Palau, Pa.,	4	4
Alpine and Walker,	4	4	Rogers, Ark.,	4	5
Bradley,	3	3	Churches with less	—	—
Calumet,	57	57	than three,	3	21
Cedar Springs,	33	35			
East Nelson,	10	10			

**After a Day's Hard Work
Take Horsford's Acid Phosphate.**
It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

TOILET CHIFFONIERE.



We are building chiffonieres this season with toilet top, as in the picture. This arrangement provides two small drawers with shelf above each and recess below. The mirror is so shaped that it can be swung outward with the least possible annoyance.

In place of the shallow drawers formerly used, we give here four deep receptacles. This permits the arrangement of the articles of underwear in separate high piles in each drawer.

The lowering of the sides so that the top is entirely exposed in front of the small drawers is unique and effective. This same treatment may be noticed on many other of the new styles for 1896.

Remember that our entire stock of chiffonieres has been changed in the last few weeks. We are showing over 200 novelties in this one chiffoniere wareroom.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

Nervous

People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave me some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could do all my own housework. I

Cured

have taken Hood's Pills with Hood's Sarsaparilla, and they have done me much good. I will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and, through the blessing of God, it has cured me. I worked as hard as ever the past summer, and I am thankful to say I am well. Hood's Pills when taken with Hood's Sarsaparilla help very much." Mrs. M. M. MESSENGER, Freehold, Pa.

This and many other cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills act easily, promptly and effectively. 25 cents.

How to Disinfect.

We desire to mail you free, a valuable illustrated book prepared at great expense. Simple directions on disinfecting in cases of contagious diseases and in everyday life—sinks, sewers, etc. Send your address.

* * "Sanitas" Co. Ld., 636 West 55th St., N. Y.



Subscribers' Wants.

An educated woman desires a position to care for children and do family sewing; accustomed to children, a good sewer. Address D. 1, care of The Congregationalist.

A motherless girl of 13, good size and health, needs a home where she can be useful. Address, with reference, Mrs. Johnson, 689 Main St., Worcester, Mass.

A young lady, graduate of Smith College, would like position as traveling companion or private tutor for the summer months. Will accept the former for expenses merely and latter for small salary. Best of references. Address "T," Congregationalist office.

Room Wanted. A lady of mature years wishes room and board in a private family in, or easily accessible to, Boston, hoping eventually to make it a permanent arrangement. Address, with particulars, Miss M. 2, care Congregationalist office.

Not a Patent
Medicine.

Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

Freligh's Tonic

A Phosphorized Cerebro-Spinant

acts differently from opiates and bromides: gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

Prescribed and endorsed by forty thousand physicians. Sample by mail, 25 cts.; regular bottle, \$1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

I. O. Woodruff & Co.,

Manufacturing Chemists,

106-108 FULTON STREET, NEW YORK CITY.

Formula on
Every Bottle.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks.....	\$469,914.59
Real Estate.....	1,705,895.91
United States Stocks (market value).....	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,946,493.00
State and City Bonds (market value).....	855,927.93
Bonds and Mortgages, being first lien on Real Estate, payable on demand.....	463,009.13
Loans on Stocks, payable on demand.....	428,550.00
Premiums uncollected and in hands of Agents.....	515,227.06
Interest due and accrued on 1st January, 1896.....	52,185.92
	\$9,853,628.54

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,385,659.00
Reserve for Unpaid Losses and Claims.....	752,514.13
Net Surplus.....	1,765,455.41
	\$9,853,628.54

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW,

W. L. BIGELOW, Secretaries.

T. B. GREENE,

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, January 7, 1896.

Iowa Loan & Trust Co., of Des Moines, Iowa.

Capital, \$500,000. Surplus, \$335,000.

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

FIRST MORTGAGES ON REAL ESTATE,

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 Bonds.

Bonds in sums of \$200, \$300, \$500 and \$1,000 for sale by

FREEMAN A. SMITH,

Ex-Treasurer American Baptist Missionary Union,

Office, 31 Milk St., Room 22,

Correspondence solicited.

Boston.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,

2628 Portland Avenue, Minneapolis, Minn.

THE BUSINESS OUTLOOK.

With the advent of warm weather a more hopeful feeling has developed, visible both in the gain in the merchandise movement and in the advancing prices in the stock market. The change in sentiment came suddenly, and was stimulated, no doubt, by the evident intention of the President to act cautiously and conservatively in the Cuban affair. Then, again, it is believed that Congress will have adjourned by the middle of next month, and this belief is a comfort to many who charge Congress with injuring the trade movement.

The increase in general business is most noticeable in the West and South. The quotations of many staples show an upward tendency, and it is expected that a better demand will soon follow. There is no improvement in woollens, and the cotton goods situation continues to be overshadowed by the large stocks. A week or two of normal demand would, it is figured, reduce these accumulated stocks in first hands to the average volume.

Bank clearings last week show the better trade situation, being 6 per cent. more than the previous week, and 5.6 per cent. more than the corresponding week last year. In the stock market it has been a bull week, sugar being the speculative stock and advancing to 125½, with subsequent reaction.

BIOGRAPHICAL.

REV. JOHN WHEELER HARDING.

Mr. Harding was born in Waltham, Mass., in 1821, entered Amherst College in 1838, but finished his course at Yale in 1845. He graduated from Andover Theological Seminary in 1849, and the next year was ordained pastor over the church in Longmeadow, where his life work was done. Mr. Harding was a noble type of the old New England minister, of scholarly ancestry and social gifts, possessing cultured literary tastes, an enthusiast in philanthropic work, a man who had traveled widely in this country and abroad, yet he was content to spend forty years as the beloved pastor of a rural parish, the friend, counselor, teacher of the whole community, winning the name of "the bishop of Longmeadow." But his service was not confined to this town, for he reached out for a knowledge of and a share in larger activities. For many years he was connected with *The Springfield Republican* as a contributor of book reviews, correspondent and occasional editorial writer. It was, indeed, as a reporter in the higher realms of social and religious progress that he did his best work. Mr. Harding was greatly interested in the advancement of the Negro and Indian; he was a warm friend of the A. M. A., a corporate member of the A. B. C. F. M. and served on the executive committee of the C. H. M. S. for many years. After the celebration of the fortieth anniversary of his pastorate in Longmeadow he resigned his charge, and has since been in the habit of spending his winters in Ormond, Fla., where he has supplied a church. He died there very suddenly April 14.

REV. J. B. GRISWOLD.

While attempting to put out a fire in the woods near his home in South Manchester, Ct., April 16, Mr. Griswold was burned to death. He was born in Manchester, Ct., in 1830, graduated from Dartmouth College in 1860 and from Bangor Theological Seminary in 1863. He held pastorates in Holland and Braintree, Vt., Westford, Wellington, Talcottville, East Hampton, Millington and Lisbon, Ct., finally settling in South Manchester in 1885, where he served as pastor until his retirement.

AUSTIN ABBOTT, LL.D.

Mr. Abbott, the second son of Rev. Jacob Abbott, was born in Boston, Dec. 18, 1831, and died in New York city, April 19. He graduated at the University of New York in 1851, from which he received the degree of LL.D. in 1886. As an author of legal text-books and a jurist he had few peers in this country. Our letter from New York, in another column, describes his character as a man and his services as a Congregational layman.

A DESIRABLE furnished cottage at Grove Beach to let for the season very reasonable. Fine bathing, boating and fishing. Send for full particulars and photograph to L. H. HURT, 76 Fifth Avenue, New York city.

PURE, rich blood is the true cure for nervousness, and Hood's Sarsaparilla is the one true blood purifier and nerve tonic.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. *There are many Sarsaparillas—but only one Ayer's.* It cures.

CHEQUES

of the Cheque Bank, London, are the best for **Travelers Abroad.** Send for circular which tells why. **Cashed all over the world** by Agents, Hotels, Shops, Bankers, etc. Each holder has **His Own Bank Account**, draws his own cheques and saves time and money. **Fredrick W. Perry, General Agt., 2 Wall Street, New York.**

Globe Investment Company MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston.

DO YOU WANT TO SELL A Western Mortgage or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good \$4 investment instead? State exact location, condition of title, and your lowest price. Over \$2,000,000 in Western securities successfully handled by the present management of this corporation. **THE BOSTON REALTY, INDEMNITY AND TRUST CO.** Send for our Bond List. 80 Equitable Building, Boston.

YOUR MONEY

Is safe when invested in my Iowa Farm Mortgages. No loss for 22 years. Address

ARTHUR S. LAKE, Shenandoah, Iowa.

Blindness Prevented and Cured

NO KNIFE! NO RISK!

No Waiting to be Blind.

Immature catarrhs can be absorbed. Diseases of the eye and lid, often said to be incurable have been cured. Everybody should read our pamphlet **Let The EYE**, mailed free. It explains the cause of diseased eyes and impaired vision, how prevented and cured at home and at **The Benish Eye Sanitarium, Glens Falls, N. Y.**

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR **ADVERTISING COLUMNS** MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST**.

Chandler & Co.

RETAILERS OF FINE GLOVES.

THE BEST MAKES ONLY.

Our line of Spring Styles is now open, and the

Duchesse Perfect Fitting Glove

is more popular than ever. We unhesitatingly warrant it to be the best glove made.

Four Button, Colors, Plain Back,	\$1.50
“ “ Black, “ “	1.75
“ “ Colors and Black,	
Embroidered Back, . . .	1.75
Seven Hook, Colors and Black,	
Embroidered Back, . . .	1.75

Gloves sent anywhere by mail, and satisfaction guaranteed.

CHANDLER & CO.,

Winter Street, Boston.

White Shirts

—unlaund-
ered, for
men and
boys, at
63 Cents

Our justly
celebrated
“Great
Wonder”

White Shirt,

at this price, is one of the greatest offerings ever made. It is made of excellent white muslin and has an all-linen bosom, fits accurately and launders perfectly. Send size of collar worn. The price—63 cents—includes cost of mailing. Money refunded, if desired.

Strawbridge & Clothier,

DRY GOODS. PHILADELPHIA.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE address of Rev. Rufus B. Tohey is 198 Dartmouth St., Boston. Telephone, Tremont 833.

PRESIDENT STEPHEN B. L. PENROSE of Whitman College will be in the East until June 1, and desires opportunity to tell the patriotic story of Marcus Whitman before churches, societies, etc. Address 182 Cheltenham Avenue, Germantown, Pa.

NOTICE.—A clergyman, who has recently resigned a large church in the city of Brooklyn, N. Y., will, on account of temporary ill-health in his wife, take a country or village Congregationalist church, at a very moderate salary, besides use of parsonage. Apply at once to “Reverend M.” 121 Cross Street, Somerville, Mass. High class references given.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse population divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES E. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE,
BOSTON, APRIL 17.

Mrs. A. C. Thompson presided and read the parable of the great supper from Luke 14, emphasizing the lesson that only the spirit of God impels to acceptable service. Mrs. Kellogg quoted Mr. Moody's remark, that he was unable to accept many invitations which he received, but he hoped to be present at the marriage supper of the Lamb, and he should be sorry to go alone. She also spoke of the different ways of carrying on good work and of the necessity of discrimination between the needs of the work of organizations where great care is exercised in planning and the many needs which, while they are real, are in one sense side issues, and which should not interfere with loyal attention to the work of the denominational societies.

The calendar for the week being devoted to the American College for Girls at Constantinople, Miss Day gave very interesting facts concerning that institution, recalling her own visit of several weeks a year ago. The attendance has been somewhat affected by the disturbed condition of the country, but the regular work has gone on without interruption, many of the students showing remarkable development of character. A self-government association takes charge of the internal order of the institution. A preparatory department is a necessity, owing to the small number of good schools in the great empire. A missionary society holds monthly meetings and is of great value to the religious life of the college, conducting its business affairs with energy and raising money for work in other lands. The alumnae are proving themselves a power for good wherever their influence is exerted.

Mrs. Barton reported that Dr. and Mrs. Wheeler and Miss Emily Wheeler, with Mr. and Mrs. Allen and Mrs. Gates and her two children, were to leave Harpoot that very day to make the journey to Constantinople, which at best is very hard for invalids like Dr. Wheeler and Mrs. Allen. Miss Daniels had written of her women's meeting and the two Sunday schools under her care, in addition to school work.

Mrs. Billings gave the most recent word from Miss Child, who wrote in the Straits of Malacca and posted her letters at Singapore and Hong Kong. Her journey half way around the world had been safe and comfortable and full of pleasure and profit.

HOME MISSIONARY FUND.

F. D. Kellogg, Orange,	\$10.00
Mrs. Edward Taylor, Binghamton, N. Y.	5.00
Mrs. J. F. Kimball, Andover,	2.00
A. Friend, Medford,	2.00
Theron Upson, Hartford, Ct.	3.00
A. Friend, Duxbury,	2.00
T. H. Wiswall, Newmarket, N. H.	2.00

The Unscrupulous Merchant

who tries to make you believe
some other skirt binding is as
good as

S·H·&M·
REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding
should be taught a lesson—
buy it elsewhere.

Look for “S. H. & M.” on the Label,
and take no other.

If your dealer will not supply you
we will.

Send for samples showing labels and materials
to the S. H. & M. Co., P. O. Box 699, New York City

400,000 Pounds of Nickel Steel

That is the amount of this wonderful metal, drawn into tubing in our own mills, that has gone into Columbia Bicycles in the past year and a half. Its use is what makes Columbias so strong and light. No such material in other machines. Reserved exclusively for



Columbia
Bicycles

Standard of the World

\$100 Columbias in construction and
to all alike. quality are in a class
by themselves.

Pope Manufacturing Co.
HARTFORD, CONN.

Ladies' Sweaters

We are now showing the best assortment of Sweaters for ladies' wear to be found in Boston.

Do not purchase until you have inspected this brand new stock and learned of our very low prices.

Ladies' Imported Sweaters, plain and fancy stripes, large sleeves and long cuffs, standing and roll collars, shaped waists and perfect fitting, at

\$1.98, \$2.98, \$3.48, \$3.98, \$4.48.

There are several styles at each of the above prices.

Underwear Department, Second Floor.

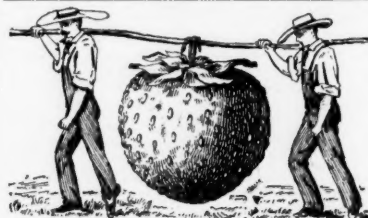
Wm. S. Butler & Co.,

TREMONT STREET, BOSTON.

Many people cannot eat oatmeal. Any one
can eat

WHEATLET

Sold in 2 lb. packages by all leading Grocers.



Did it ever occur to you that there is but little profit and no pleasure in growing small berries? If you need any Strawberry Plants send for my Illustrated Catalogue, full of valuable information, before ordering elsewhere. Also Novelties in Small Fruits, Asparagus, etc., etc.

C. S. PRATT, Reading, Mass.

50 cents

In some conditions the gain from the use of **Scott's Emulsion of Cod-liver Oil** is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold, or useful as a trial for babies and children.

In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (Ask your doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites. Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

AT COASTING IT WINS



THIS IS A TRUE TEST OF THE EASIEST RUNNING QUALITIES OF A BICYCLE. THE DUST PROOF BEARINGS AND OTHER INIMITABLE POINTS OF PERFECTION OF

THE WARWICK

MAKE IT THE EASIEST RUNNING OF WHEELS. THIS A GREAT FEATURE FOR WOMEN RIDERS. IT'S THE WHEEL BUILT ON HONOR.

WARWICK CYCLE MFG CO.
SPRINGFIELD MASS

IF THE RIMS ARE VERMILION IT'S A WARWICK. SEND FOR CATALOGUE FOR FULL PARTICULARS.

245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

REX BRAND
Extract of BEEF **FLAVOR**
Sample, 4 cents. Book free, OUDAHY - SO. OMAHA

Established 1867.



The Great CHURCH LIGHT
FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations.

I. P. FRINK,
551 Pearl Street, New York.

DR. DAVIS'S INSTALLATION AT THE ELIOT CHURCH.

Newton, one of our strong centers in Massachusetts, has added an important force to its pastoral leaders in the recent settlement of Dr. W. H. Davis, by whom a call from Eliot Church was accepted less than three months ago.

A great congregation, representing the large sisterhood of churches neighbor to the Newtons, assembled April 14, after the preliminary session of the examining council in the afternoon. Dr. E. L. Clark of Central Church, Boston, acted as moderator. Dr. Wolcott Calkins, the former pastor of the church, preached the sermon from 2 Cor. 5: 19, the chief thought of the discourse being reconciliation. The installing prayer by Pres. W. G. Sperry of Olivet College was followed by the charge by Dr. Reuben Thomas. The right of and of fellowship was cordially extended by Rev. E. M. Noyes, who welcomed Dr. Davis back to his native New England after twelve years in the Interior, and the greeting of the city churches was brought by Dr. G. E. Merrill. Dr. G. A. Gordon gave the charge to the people. Beautiful floral decorations and chorus selections were delightful accompaniments of the service.

The church parlors were thronged again last Thursday evening at the reception to Dr. and Mrs. Davis, and nearly 1,000 persons made it an opportunity to greet the family in their future church home. Dr. Davis was born in Chelsea, Vt., received his college education at Dartmouth and graduated from Union Seminary in 1877. He has held but one pastorate besides that in Michigan, in Beverly, Mass.

LAUGHING BABIES are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

A PERFECT REMEDY.—The extraordinary success which has always resulted from Adamson's Botanic Cough Balsam, is due to the happy combination of the most effective and suitable medicines known to science. It is a perfect remedy for all throat and lung troubles.

MODERN COMFORT.—An old bureau, though its title deeds go back to the days of Washington, is not to be compared for convenience to a modern chiffoniere of this year 1896. Every reader will agree with us, if he or she will take the trouble to visit the warerooms of the Paine Furniture Company this week, and see the splendid assortment of new designs and patterns in chiffonieres, which have just been placed on exhibition. Never before was fine furniture so low in price.

One complaint that we heard of was from a woman who said that **Pearline** hurt her hands! We knew that this couldn't be—looked into the matter, and found that she was using one of the poorest and most dangerous of bar soaps with **Pearline**. When we induced her to use **Pearline** alone, without this soap, everything was lovely. Use no soap, when you do any washing or cleaning with **Pearline**. It's needless, expensive, and it may do harm.

479

Millions USE Pearline

What Rudyard Kipling Thinks of the Pocket Kodak.

"I can only say that I am amazed at the excellence of the little Kodak's work."

Rudyard Kipling

Booklet free, tells all about it.



Pocket Kodak loaded for 12 pictures, 2 1/4 x 3 in. \$5.00.

EASTMAN KODAK CO.

Rochester, N. Y.

An absolutely safe dentifrice, popular with refined people for over half a century. All Druggists.

Sozodont

FOR THE TEETH AND BREATH.

A sample of liquid Sozodont by mail, provided you mention this publication and send three cents for postage. Address the Proprietors of Sozodont, HALL & RUCKEL, Wholesale Druggists, New York City.

BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you **BURPEE'S FARM ANNUAL** for 1896, if you intend to purchase seeds, otherwise the price is ten cents (less than cost). It is a bright **BOOK** of 184 pages, with hundreds of illustrations and colored plates painted from nature. It tells all about the **BEST SEEDS** that grow!



CHURCH CARPETS

AT MANUFACTURERS' PRICES. **JOHN H. PRAY, SONS & Co.,**
CARPETS AND UPHOLSTERY,
WASHINGTON ST., BOSTON.
OPP. BOYLSTON ST.



THE GOSPEL FOR AN AGE OF DOUBT.

In his third Lyman Beecher lecture at Yale Seminary Dr. Henry van Dyke took as his specific subject *The Unveiling of the Father*. He said that the five causes which Gibbon gives as the primary causes of the marvelous growth of Christianity are all secondary. They are really effects pointing back to the cause, which is Christ. To get a true picture of Christ we must get the view of what the early Christians saw in him. The disciples felt that by the person of Jesus they were in contact with something invisible. They saw in Him a personal unveiling of God. Christ saw that they would. He meant that they should. The whole New Testament testifies to this, to the conception of a "Christ over all, God blessed forever." The poets and preachers of the early church presented this conception. Not that Christ said things about God, but that he revealed God in himself.

This idea adapts itself to the needs of the modern age. The whole doctrine of development looks to an incarnation. Such an idea is in line with modern thought. No attempt to write a life of Christ except as a divine Lord and Master has had any influence with mankind at large. This age will not listen to any preacher preaching Christ who does not preach a divine Christ.

The religion of the incarnation is the only religion that brings God near to us. Deism is an inscrutable hieroglyphic. Theism is not living and personal enough. Christianity is personal. Its messenger is the message. To take away the divine Christ is to take away the assurance of a divine personal sympathy.

Following his earnest and impressive plea for a gospel of a divine Christ, Dr. van Dyke in his next lecture urged the preaching of a gospel which shall present Christ as *The Human Life of God*. During the ages of theological refinement and definition this was lost. It was lost in art. The fathers allowed theology to modify, obscure and eclipse the humanity of Christ. They substituted a metaphysical idea set forth in decrees of councils and in the writings of theologians. They lost sight of his human limitations and of his human growth and development. All this the fathers explained away and by means not always honest. All this is what still obscures in theology. Formulas obliterate realities. They lost the personal, loving, sympathizing Christ. The worship of Mary was a reprisal from the lost humanity of her Son. "In the mediæval period," said Dr. van Dyke, "I believe that Mariolatry was fully justified. It was an effort to regain the lost humanity of Jesus."

The New Testament picture is the graphic picture of a person. The New Testament writers were never in doubt as to the human nature of Christ. We find there no indications of any double life. Superhuman in his origin and office, in his earthly existence he enters without reserve and without deception into all the limitations and conditions of human life. This is the Christ of Paul. The whole value of the atonement rests on the reality of the incarnation.

C. S. M.

EDUCATION.

—Mr. Austin Rice, Amherst, '94, will spend the next two months visiting the leading colleges of the country, setting forth the claims of the Springfield School of Christian Workers upon Christian men in the colleges who wish to prepare themselves for lives of usefulness, and yet do not intend to enter the Christian ministry.

—Mrs. Elizabeth Mary Center has endowed a chair of music in Columbia University, New York city.

No SAFER or more efficacious remedy can be had for coughs, or any trouble of the throat, than "Brown's Bronchial Troches."

Over Forty Years has *Pond's Extract* been used by the people and profession as the best remedy for Pain, Sores, Catarrh, etc.

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and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

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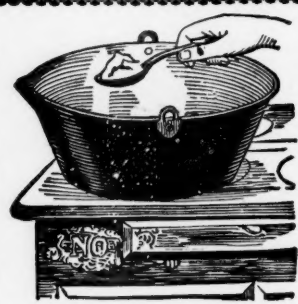
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THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

WAS THE SERMON AT WHITEFIELD'S FUNERAL ORIGINAL?

BY REV. HORACE C. HOVEY, D. D.

A few days ago a descendant of Rev. Jonathan Parsons, the first pastor of the First Presbyterian Church of Newburyport (Capt. Moses J. Mulliken), put in my hands a remarkable manuscript. On its margin was the record that it was a sermon preached at the funeral of Mrs. Mary Sawyer, Feb. 27, 1756. But by this date and title it does not appear among the sixty published sermons of this divine. Further examination, however, has brought a curious coincidence to light.

The sermon, having served its immediate end, was laid aside, and no record is made of its being used again for fourteen years. Then occurred an event that filled the home and church of Mr. Parsons with mourning which extended thence throughout the world. This was the sudden death of Rev. George Whitefield at 6 A. M., Sunday, Sept. 30, 1770. It has always been regarded as a wonderful feat, showing great intellectual ability as well as surprising self-command, that Mr. Parsons was able to meet the thousands who gathered that very day to hear Mr. Whitefield, announce to them the tidings of his death and at once proceed to preach his funeral sermon, and to do it with such success as to strike the keynote for all other discourses that marked that occasion in America and England. His text was from Phil. 1: 21, "For me to live is Christ; and to die is gain." The plan is elaborate with three main divisions and numerous subdivisions, together with "uses," "motives" and application. The style is clear, logical and spiritual, but is unimpassioned until we come to the eulogy, which glows at white heat. This sermon is No. 12 in the third volume of Parsons's published sermons. But it is also identical, almost word for word, with the manuscript of the discourse preached in 1756 at the funeral of Mrs. Mary Sawyer, so far as the sermonic portion goes, differing only in the closing eulogy. Now this is not to the disparagement of Mr. Parsons.

The facts were doubtless these: The pastor and the evangelist had just returned from an exhausting preaching tour. Mr. Whitefield was announced to preach on Sunday, but instead of doing so he went to heaven. The house was in a turmoil. The neighbors gathered in. Many things had to be done at once. Meanwhile thousands were assembling flushed with expectation of hearing the great evangelist. An emergency must be met, and in meeting it Mr. Parsons did what was a very sensible act. He selected from his pile of sermons one that had been preached fourteen years before, hurriedly revised it, adding the closing eulogy out of the fullness of his heart, and gave the discourse to the waiting congregation. The material was his own and he did with it what he pleased.

The singular fact is that this original autograph of the sermon should have thus unexpectedly come to light after so many years, and should have been given anew, as was done on Sunday, April 12, from the pulpit beneath which rest Whitefield's remains. It also explains why the heirs have kept the relic with such care that not a page is torn nor a word missing.

How cautiously men sink into nameless graves, while now and then one forgets himself into immortality.—Wendell Phillips, speaking of Lovejoy.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

WILLARD—In Colchester, Ct., April 11, Cynthia Burrows, widow of the late Rev. Samuel G. Willard, aged 72 yrs., 11 mos. Burial in Colchester, Tuesday, April 14. The funeral services were conducted by Rev. E. C. Ingalls of Colchester, Rev. C. F. Weedon of Norwood, Mass., and Rev. E. Mix, D. D., of Worcester.

WOOD—In Middleboro, March 13, Catharine S., widow of the late Rev. Charles W. Wood, aged 86 years.

A MARKET MAN'S LUCK.

SAVED AT THE VERY BRINK OF THE GRAVE.

Made Over New from the Soles of His Feet to the Top of His Head, by Prof. Dixi Crosby's Prize Formula.

"I was sick for nearly two years," said George H. Dunning, of Faneuil Hall Market, the historic landmark of Boston. "I was run down, had nervous prostration, lost my appetite, could not sleep without opiates, had little control over my limbs, was so light-headed that I was afraid to walk about alone; could not see except through a blur, had a constant pain in the pit of my stomach, and had abandoned business, pleasure, and, practically, life itself. When the crisis came I was out of my head and my temperature was up to 105 degrees. When the neighbors came to inquire the doctor told them that I was past hope. My nurse made another appointment, as if it was certain that my death would come in five days at the outside.

"I had one chance in a hundred, and I took that chance. All the doctors and medicines had failed in my case, and I threw them all over. It seems as if there are new kinds of diseases in these days of steam and electricity, and new treatments are needed.

"Puritana was just what I needed. When I got a bottle and began using it I found that I was being made over new, just as it says, from the soles of my feet to the top of my head.

"It stopped that miserable pain at the pit of my stomach; it made me eat like a hungry man and sleep like a healthy, tired man. It cleared my head so that I can now see without glasses and walk home through the crowded streets without the least danger of falling down under the horses' feet.

"It seems good to get back to the market again, and it makes me want to hug the man who discovered Puritana when I realize that I am well, even better than I was before I was taken sick. My wife says that it is preposterous to say that anything but Puritana saved my life, for it also saved me from the danger of paralysis. At that time my friends would not have given two cents for my chances. That is why I do not lose a chance to tell about Puritana; for I believe a great many lives could be saved if people only knew what it would do.

"I will never be without Puritana as long as I live, and I believe that will be some time, as I am growing younger and happier every day."

It cures from head to foot.

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Puritana differs from all other medicines as day differs from night. It cures disease by naturalizing and vitalizing the Power Producer of the human system. To any man, woman, or child, who will take it as directed, it will practically give

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If you are a sufferer, get of your druggist this great disease-conquering discovery (the price is \$1 for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all included in one package), or write to the undersigned, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

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GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN
SHARES OF \$100.

In reporting the following list of additional pledges on the Gen. O. O. Howard Roll of Honor, we are gratified to be able to state that all of the society's obligations for the fiscal year, ending March 31, have been met from current receipts. Eighty thousand dollars have also been paid upon the heavy debt with which the previous year closed. There now remains a balance of some \$53,000 upon that debt, for the payment of which the General Howard Roll of Honor was inaugurated at the annual meeting in June last. This is a noble response to the call of the honored president of the society. For the completion of this monument to the name of General Howard and the wiping out of the entire debt with which the seventieth year opened, the society looks to the friends of the work, more than 800 of whom have already responded. Let 500 more have a share in the Gen. O. O. Howard Roll of Honor. The subscription books will be kept open until the annual meeting at New Haven, Ct., in June next, unless the roll shall be completed before that date.

First Church Sunday School and Ladies' Guild, Middletown, N. Y.
Mr. Frank A. Ferris, through Cong. Church, South Norwalk, Ct.
Woman's Association, Cong. Church, Westfield, N. J.
First Cong. Church, West Hartford, Ct.
"M. E. C.," Bloomfield, N. J.
Rev. H. L. Chase, Minneapolis, Minn.
Ladies' Union Meeting, First Church of Christ, New London, Ct.
First Church, Albany, N. Y.
Florida East Conference.
Woman's H. M. Society, First Church, Keene, N. H.
Rev. Burton W. Lockhart, by Ladies' H. M. Society, Franklin Street Church, Manchester, N. H.
Mrs. Peter McCartee, by W. H. M. S. of Church of the Pilgrims, Brooklyn, N. Y.
L. B. S. of South Church, New Britain, Ct.
Ellen Tyler Chapman, New London, Ct.
Sunday School of South Church, Middletown, Ct.
Mrs. Arthur E. Childs, Boston, Mass.
Old South Church, South Weymouth, Mass.
First Cong. Church, Great Barrington, Two shares.
In Memory of Mrs. Maria H. Clark, by High Street Church, Lowell, Mass.
Plymouth Church Sunday School, Worcester, Mass.
Mrs. Cynthia S. Campbell, Hartford, Ct.
First Cong. Church, Keene, N. H.
William S. Carter, Lebanon, N. H.
Westfield Cong. Church, Danvers, Ct.
Rev. S. L. Blake, D. D., by "A Friend," New London, Ct.
Y. P. S. C. E. of Beneficent Church, Providence, R. I.
South Cong. Church, collected by Mrs. Cordelia Caswell, St. Johnsbury, Vt.
The Tabernacle, Jersey City, N. J.
First Cong. Church, Merrimack, Mass.
Margaret A. and Annie L. Leavitt, Cambridgeport, Mass.
Woman's Association of First Church, Detroit, Mich.
Stevens H. M. Society, Stoneham, Mass.
Cong. Church, Mansfield, Mass.
In Memory of Elizabeth G. Thurston, by Y. P. S. C. E., Whitinsville, Mass.
In Memory of Frank G. Fox, by his mother, Ware, Mass.
Ten Men, Valley Cong. Church, Orange, N. J.
Cong. Church, Hampstead, N. H.
A Friend, Windsor County, Vt.
Center Church, Meriden, Ct.
Mrs. J. W. Pickett, Whitewater, Col., by A. Helper, Connecticut.
Mrs. C. Coonce, Todd, Minn., by A. Helper in Connecticut.
Edward Northrup Chapman, Worcester, Mass.
"Germantown, Pa."
H. M. Band of Beneficent Church, Providence, R. I.
First Cong. Church, Oxford, N. Y.
A Friend, Boston, Mass.
James S. Stone, Brookline, Mass.
In Memory of Mrs. William C. Curtis, Hyde Park, Mass.
Mrs. F. E. Sturges, Natick, Mass.
First Cong. Church, Ottawa, Ill.
Mrs. B. A. W. Bowen, New York City.
In Memory of Rev. H. Stearns, D. D., of Epping, N. H.
L. M. Society, Cong. Church, South Glastonbury, Ct.
Mr. H. D. Haie, South Glastonbury, Ct.
Ladies of the First Church of Christ, New London, Ct.
Rally at Plainfield, Ct.
Rev. Pearce Finch, by L. H. M. Society, Springfield, Mo.
Cong. Church and Sunday School, Housatonic, Mass.
Pilgrim Cong. Sunday School, Providence, R. I.
The Women and the Woman's H. M. S., North Cong. Church, St. Johnsbury, Vt.
In Memory of Deacon David C. Camp, Windsor Ave. Church, Hartford, Ct.
Two Cong. Churches, Georgetown, Mass.
Rev. and Mrs. S. H. Byington, Newton, Mass.
Mrs. J. Taft, Uxbridge, Mass.
First Church, West Taubury, Mass.
New Bedford Auxiliary of W. H. M. A.
Cong. Church, Kent, Ct.
Tompkins Ave. Church Sunday School, Brooklyn, N. Y.
A Few Ladies, South Church, Hartford, Ct.
L. H. M. Society, First Church, Hartford, Ct.
L. H. M. Society and Sunday School, Poughkeepsie, N. Y.
W. H. M. Society, Cong. Church, Canandaigua, N. Y.
Ladies H. M. Society, Syracuse, N. Y.
Rev. Edmund Gale, by Y. P. S. C. E., Fairbault, Minn.
Hiram E. Barber, Elliot Church, Newton, Mass.
Henry E. Cobb, Elliot Church, Newton, Mass.
Andrew B. Cobb, Elliot Church, Newton, Mass.
Charles A. Laskett, Elliot Church, Newton, Mass.
Wollaston Cong. Church, Quincy, Mass., Two shares.
Allin Y. P. S. C. E., First Cong. Church, Dedham, Mass.
Charles J. Holmes, Central Church, Fall River, Mass.
Sunday School of Second Cong. Church, Westfield, Mass.
Second Cong. Church, Putnam, Ct.
Ladies' Society of Pilgrim Church, New York City.
First Cong. Sunday School, Farmington, Ct.
Mrs. Martha C. Kincaid, by Rev. Wm. Kincaid, D. D., Brooklyn, N. Y.
Cong. Church, by W. H. M. U. and Sunday School Mission Circle, Churchville, N. Y.
Cong. Church, Thompson, Ct.
Previously reported, 732; added above, 90; total pledges, 822.

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IF YOU FIND THEY ARE NOT AS REPRESENTED. Order to-day. Send in your orders for a set or more AT ONCE as thousands will avail themselves of this great opportunity. "FIRST COME, FIRST SERVED."



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labor is saved and how easy
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GLEANINGS FROM OUR MAIL BAG.

Dr. Newman Smyth, in your March 5 issue, agent "recent revivalism," etc., asks "a still larger question, whether we are to keep on in our accustomed work in our churches, seeking to reform abuses and to pervade with a more Christlike spirit the existing relation of men in their business and politics." Dr. Herron, in his organized Christian society, in which Christians who have are to share freely the good they have with their brethren who have not, by virtue of the social organization, or the fixed laws of it (if that is not wherein is his proposed society in advance of the present one), overlooks the essential of voluntariness in all personal righteousness or virtue. If we are to bestow the same to others of what we have in obedience simply to an organic law or condition of society, our righteousness therein is in peril of becoming like the righteousness of the scribes and Pharisees, who paid their tithes in obedience to ecclesiastical and social requirement. Any virtue or righteousness done under any stress other than entire voluntary feeling at once loses character as such. Prohibition laws help temperance only in an indirect way. When executed they keep temptation out of the path of the weak. They do no more. Organic prohibition never directly produced the virtue of temperance. Pass a sumptuary law that no man shall drink liquor and make him obey it. You may produce abstinence, but you do not produce the personal virtue of temperance. Likewise righteousness and love toward our fellowman can be produced; only under conditions which leave us to be entirely voluntary in them. In present conditions of church and society they must be voluntary, while in Dr. Herron's proposed society they might be so indeed, but would stand on peril of being far otherwise. There is, therefore, but one answer to Dr. Smyth's question, an affirmative.

B. W. F.

Was the furnace into which the three Hebrew children were thrown by Nebuchadnezzar heated one-seventh or seven times more than it was wont to be heated? The words "one seven times," of Dan. 3: 19, are differently interpreted by different persons.

J. D. P.

The number seven, a "sacramental" number to the Babylonians, has probably the force of an intense adjective. The writer meant to say that the furnace was heated to the utmost, so that the men who put the three Hebrews into it were consumed by the flames.

"DECADENT AND LIFELESS BELIEFS."

In the report of Dr. Beach's paper on Reconstructive Theology, printed in *The Congregationalist* of March 19, occurs the expression, "decadent and lifeless beliefs," with the implication that such beliefs are being taught in our seminaries. This expression and others like it are very common. The religious weeklies and the newspapers abound in such references to our theological schools and pulpit. Current literature is full of these slings at Bible doctrines. Lectures and sermons also take their turn at kicking theology and the theological schools. A considerable number of long-suffering Christian people are growing tired of this general accusation of the Christian religion, the Bible, the church and the seminaries. Now will some one be specific and tell us in plain words just what particular beliefs he regards as "decadent and lifeless," and in what theological schools they are being taught? Does he mean repentance, regeneration, sanctification, salvation by a divine Saviour? Does he mean the teachings of the Bible about God, sin, holiness, heaven, hell and eternity? Surely these are Bible doctrines. Are they "decadent and lifeless"? If they are we would like to know why. Is the Bible "decadent and lifeless"? But just what are these beliefs that are so often abused

in a general way? The writer knows of a gentleman who has a son whom he hopes will enter the ministry, and would be glad to know what schools are teaching "decadent and lifeless beliefs."

G. S. ROLLINS.

An editorial in your issue of April 2, in which you refer to the words of "a pastor of an old New England church," who writes "that the Congregational ministry was never in such straits as now," was of much interest to me as a Western man, because here we see more, perhaps, of the beginning of that which is one of the prime factors in producing these "straits," the large influx of ministers from other denominations, who have an idea that any one is a Congregational minister if in the pulpit of a Congregational church. Sometimes we gain a grand man, who is really with us at heart, but more often such men are a restless element only seeking change of pasture. In this way they work much hardship to the Congregational ministry proper, and are of questionable value to the churches in the methods they use, in their lack of acquaintance and real sympathy with our ideas and methods.

The Congregational minister who is without a field of labor finds himself a competing candidate with a host of ministers of other denominations, who are often preferred because they will be acquisitions from outside, and will supplement the force which is so inadequate to the demands of our rapidly growing fields. The Congregational churches appear to believe in free trade; their ministers have no protection whatever against large numbers from denominations which do not reciprocate in the least, and which are generally not up to our ideas in intellectual culture. Chicago Theological Seminary has recently raised its curriculum and standard of scholarship, but what boots it, while our churches are wide open to preachers from several denominations, who come to us on their own standards, without any examination, either mental, moral or theological? They are received with open arms as duly accredited Congregational ministers, merely because some church invites them and they accept. If they choose to present themselves to some association of ministers and churches, they are received on credentials which have no savor of our faith or polity. We may close the front door but the back door is open wide.

W. R. B.

CHRISTIAN ENDEAVOR NOTES.

The kings of two of the Samoan Islands are active C. E. members, although one is quite an old man.

In a district of New York city visits were exchanged by all the societies in one month.

An invalid's chair, fully equipped, is owned by an English society, and the sunshine committee employs it for the benefit of sick or aged persons.

The largest known attendance at the city caucuses in Council Bluffs, Io., followed the action of the Christian Citizens' League of the young people's societies in sending out postal cards appealing to Christian voters to do their duty.

At the late quarterly meeting the trustees of the United Society reported 43,900 societies, few countries in the world now being without them. The conference of presidents of State, Territorial, and Provincial unions, to occupy the entire day before the opening of the convention, was arranged.

A society in Connecticut occasionally holds a "staff meeting," the idea being taken from the custom on some foreign single-track railroads, where no train enters a given section unless the engineer holds a given staff. In these meetings a Bible serves as the staff, and, as it is passed around, each person is expected to take part. There are no breaks in the meetings.

The new tent to be made for the convention at Washington will be called Tent Washington, and together with Tents Williston and Endeavor will be pitched on the White Lot, south of the White House. The headquarters of the Committee of '96 will be the armory of the Washington Light Infantry, just across the street from the White Lot. It is expected that the rate of one fare for the round trip will be offered by the railroads.

Do You Suffer?

It is simply astonishing how many people have heart disease and don't

know it. Its symptoms are very often mistaken for asthma or some bronchial trouble. If you suffer send for Dr. Franklin Miles' book, entitled,

"New and Startling Facts."

It is FREE by Dr. Miles Medical Co., Elkhart, Ind., or get it from your druggist. It describes the symptoms fully. Dr. Miles' Heart Cure is sold by all druggists on guarantee first bottle benefits or money refunded.

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It's easy to feed

some people, but proper nourishment for the invalid, convalescent and dyspeptic is hard to obtain.

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is a perfect Food and Tonic for the pale, thin anæmic, dyspeptic and overworked. Somatose strengthens and nourishes; restores the appetite and increases the weight.

Somatose is for sale by all druggists in 2-oz., ¼, ½ and 1-lb. tins.

Somatose - Biscuit, palatable and strengthening. Runkel Bros.' Somatose - Cocoa, for nursing mothers, invalids and convalescents. A pleasant and strengthening beverage for table use. Runkel Bros.' Somatose - Chocolate for eating and drinking.

All druggists. Descriptive pamphlets free of Schieffelin & Co., New York. Sole Agents

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174 High St., Boston, Mass.

CATARRH

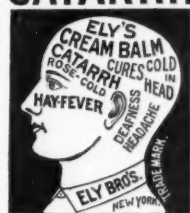
For your Protection

we positively state that this remedy does not contain mercury or any other injurious drug. Nasal Catarrh is a local disease and is the result of colds and sudden climatic changes.

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